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*Mr. C. J. L. L. L.*

# THE RECORD.

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## Emancipation in Chile.

(Discourse by Dr. Trumbull, in the Union Church, September 22nd.)

I will break his yoke from off thee.  
NAHUM i, 13.

The yoke is a symbol of servitude; so used in several languages—an instrument of husbandry, with a social and political meaning attached. Some ancient nations compelled their prisoners captured in war to pass under a yoke in token of submission. That was when war was ruder than it is now, since Christ's voice has so far been heard in international affairs, as to be respected even after battle in the treatment of vanquished foes. Frequently the yoke was represented simply by a bar laid horizontally on two supporting posts. The idea expressed in the text, in promising to *break his yoke*, is that national servitude should be brought to an end. And that brings up the historic item of servitude existing for a tribe, while at the same time they were allowed to occupy, as individuals, houses and lands of their own.

### I.

Such was the case with ancient Israel. All were not carried into captivity. Their Assyrian conquerors, whose capital was Nineveh, deported some but contented themselves for others with—

1. Exacting tribute. This might be in money, or in the produce of lands,

forests, mines or fields: in grain, cattle, wool, metals, timber or fruits.

2. The yoke might also press in the form of compulsory military service, when the tyrant, residing in another land, asserted the right to demand that young men should leave their homes and pursuits and go forth to fight under his banner, in wars touching which they had not the slightest interest, but must leave all and imperil life at his dictation.

3. The yoke, again, might signify keeping a people down by efforts to prevent new forms of knowledge finding entrance among them. So careful were the Spanish Monarchs, here, in this matter that they prohibited the admission of any who were not Spanish subjects to the country or coast, unless by special permit. In 1808 a careful account was commanded to be made up, and it was found that the total number of British and North American residents, by royal permission, in Chile was 18, of whom 2 were Irish, 1 Scotch, 5 English, and 10 Bostonians—or North Americans. It was strictly ordered that injurious books brought by heretics and pirates, in prizes captured, or in ransoms, should be collected and their dissemination prevented. Of course the aim of this system of exclusiveness and repression was to prevent disaffection—to keep the people of the coast out of their rights by compelling them to remain ignorant of the rights accorded or claim-



ed in other lands, and in fact ignorant of the state of things among their fellow men abroad. Under the guise of seeking their welfare, rulers, political and ecclesiastical, strove to keep these colonies under cover, in the cellar, in subterranean apartments, in underground caverns, lest the fresh air of day and the bright light of the sun might penetrate into their dwellings and illuminate their minds. The work was the work of tyranny. It was the fashion of the age, and especially of the mother country, whose ideal of colonial administration was that each colony was to be pressed like Gideon's fleece, and wrung so as to yield just as much as possible for the immediate benefit of the crown, and courtiers dependent on it in distant Europe.

4. Not a printing press was there in this land in 1810; four hundred invitations to attend a meeting to consult for the public safety, when news came that Ferdinand VII, king of Spain, had been dethroned by Napoleon I, had all to be written out by hand; and this after the central government, annually receiving argosies of wealth, had been extending its benevolent and protecting wings over Chile for 269 years—with popes' consent, and avowedly for the glory of God.

## II.

Such the yoke was.

It has been broken. Armed resistance was commenced in 1811, and with various fortune the war went on until 1818, when the nation declared itself emancipated and independent.

1. It was immediately discovered, however, that something more was needed when the fight was done. The last report of a hostile gun was heard at Chiloé in 1826, though the independence of the nation was not acknowledged until sixteen years more had elapsed. In 1842 the assent of the Spanish crown was given, when the currents of trade and commercial intercourse had been irrecoverably diverted from Spain into other channels. This you may judge to have been fortunate or unfortunate, according to the stand point you occupy in looking at the fact: the fact, however, is all we now

have to deal with. But as was said to ancient Israel touching Nineveh, and was fulfilled in the diminution of that great Assyrian dominator when the Babylonian (Chaldean) empire went over it roughshod, breaking its yoke for its victims, so was the mother country Spain disabled, and rendered incapable of practising longer her measures of repression; but the colonists had then to face the graver question. Could they consolidate another government? Could they organize a home-rule that should prove an efficient substitute for what they had destroyed? Was self-government practicable, when the yoke of the Spanish government had been broken? Here was the question that was debated during twenty years, in legislative halls and on battle fields, until the present constitution was framed in 1830, and the system which, with certain ameliorations, rules to-day and has given the nation an opportunity to become more cognisant of its own needs and nature, was set up. On the whole it is not saying much, none too much certainly, when I remark that the present system, however it may be open in some respects to improvement, has proved to be an immense gain when contrasted with that which, for 269 years previously, had held sway in these vallies and on these shores. In commerce, in mining, in the exploration of the desert, in agriculture, in modes of transportation and travel, in education, in the common arts of life and in the administration of justice, the removal of the old regime has been a hundred times more than compensated for and made good.

## III.

But the work is still incomplete. Every yoke has not yet been broken. That of Spain was not the only one that would be the better for fracture; or, speaking more strictly, the yoke of the Spanish church had to be broken, after that of the Spanish king had been flung aside as a thing of the past. Something has indeed been attempted in this line, and something accomplished, but a vast amount remains still to be taken in hand, ere this yoke shall share the fate of the other.

But in order to speak to the purpose, and to speak words of truth and soberness, let me show what were the characteristics of the yoke imposed by the Spanish church on the inhabitants of this country. I do not wish even to seem to indulge in declamation, but to set before you what you may at once recognize as facts veritable and undeniable.

1. The Spanish church imposed on this country, during the colonial period, an erroneous form of religion. True it was styled Christian, but it contained a great deal that Christ never sanctioned. It boasted of Peter's name but used it to endorse errors that Peter would brand with terrifying invective. It rendered him a worship that he would refuse to listen to, saying to all who kneel and pray to him, Stand up for I myself also am a man!

The Spanish church came to the primitive inhabitants of this country and found them in pagan ignorance. It told them something of the true of God, and of Jesus Christ whom he had sent, and of the Holy Spirit, and so far did well; but, instead of stopping there, it built churches in which worship was celebrated in an unknown tongue, and filled them with images of dead heroes, men and women, Christians of the early time, saying by precept and example, Bow down and worship them; when God in his law had peremptorily and emphatically forbidden that very thing to be done.

2. Some may say, Was that all? To which it must be replied, No, it was not, for this erroneous and corrupt departure from the true Law of God, and the true Gospel of Jesus, was enforced with all the power of the civil arm. No man was allowed to come to reside here who did not, at least, pretend that he accepted these glaring and indefensible abuses, these false forms of worship. Nor was any one allowed to remain, if he dared so much as express dissent. Criticisms on papal errors that you make now, or hear made every day, would have caused you to be hustled off from the coast, or it may be haled away to Lima to pay for your temerity in the cells of the Inquisition. At the close of the last century every

knee must bow; and every tongue must lie. Falsehood was in the ascendant. Truth must not be asserted; the 2nd commandment not acted on, but the papal suppression of it received as authoritative and from God. Any man was a heretic who had the audacity to insist on its true meaning. Such was the yoke.

3. Nor was it allowed to circulate the Holy Bible. That book, for translating and printing which in English, so that every *plow-boy* in England might read it, Tyndale had given the toil of years, and finally his life itself, was here unknown, and the ruling powers in State and Church were determined it should continue so. No Tyndale rose up to say the people should have the Word of the Living God in their hands in their own tongue. Priestcraft had it all its own way. If by chance a stray copy of Scripture came here in a castaway sailor's stock of clothes, he could not retain it because of the harm it might do. No house in this city then had the Holy Scripture in it; a latin copy in a convent or in a priest's library would be the very utmost. The Spanish church forbade it. The Spanish king enforced the prohibition. A book that so thoroughly traversed the Roman system, established by law, was not tolerated. It could not be passed through the Custom House in quantities; could not be sold in the shops by single copies; could not be read in meetings or families; and could not be had in use by individuals. Such was the yoke resting on this land in colonial times. To say that the people in 1811 sought freedom in order to possess the Word of God would be to utter an anachronism, would be to say they sought to possess that of which their oppressors had not permitted them to know any thing. A few of the early patriots may have been skeptical, deistical, but they certainly never sought what we mean by the benefits of a Protestant Reformation. In every constitution framed as their organic law, the Roman Catholic system was declared to be the religion of the nation. They knew no better. This yoke was so firmly fixed on their shoulders that they never felt they could get rid of it.

4. And, consequently, though they



became politically free they consented, as though it were unimportant, in religion to remain enthralled. For long years after the yoke imposed by the Spanish crown had been broken, cast aside, consumed and reduced to ashes, that of the Spanish church remained on the necks of the Chilian people. It was in fact cherished. They boasted of it as the religion of their fathers. They decorated it with garlands. They lauded it in Congress. They wore it as a sacred amulet to charm away evil influences. They had cast off the Spaniard as a monarch, but retained him as a priest; broke their tyrant's scepter but clung to the horns of his altar; ejected his magistraey but continued to confide in his clergy. All this was absurd, but I am narrating the history. The yoke of Spain's political power crushes and oppresses the nation no more; but the yoke of Spain's idolatrous power has to this year hindered, burdened and weighed down the nation, too confiding in its enemies, too timid of its own strength, and too ignorant of the efficacy of the grace of God in Jesus Christ.

(1) There has been a change. There has been amelioration. Even the yoke of the church is no longer the hard, crushing, arbitrary oppression that once it was here. Legally the Word of God is free now, unbound; not prohibited by any one who wields civil power to prevent its circulation by gift, sale, or use. Two thousand copies are sold per year, and ten thousand might be did the people dare or care to buy.

(2) But there is the difficulty, many are intimidated, while many are indifferent. The Chilian people never yet have come to realize that they have any interest at stake in the reformation of their own churches. When Mr. Ibañez died, one of the most prominent and intelligent political leaders said to me in the street in Santiago: "What a great loss his death is to you—qué pérdida tan grande para Vds!" He had no thought that his own country was a loser. And so it is about the Bible. They look on it, not as the book of life and healing for their national maladies; but more as a book held in esteem by a party to which they do not

belong, by protestants with whom they have not much sympathy. When they speak in praise of the Protestant Nations, it is not perceived that stability, freedom, energy and love of truth grow out of protestantism, but they imagine that these qualities are even more compatible with their system than with ours, would their people only practise them! Whereas these qualities are fruits that grow on a certain tree; they are fruits of the tree of life, products of the Word of the Living God. To harvest such fruits this land must be strewed with the good seed. The word of the Lord is to be scattered through it. The present churches must be made to echo with the Bible read to the people by the clergy in their own language, and if that reformation cannot be effected other churches must be formed, and prayer made to God that he may enlist the hearty zeal of suitable persons in the work of instructing them in the Bible.

(3) Clearly the duty of every one, who believes in any measure in Christ, is to recommend him as the great yoke-breaker. They who take his yoke upon them will not be in bondage. If the Son make you free you shall be free indeed. And you ought none of you to rest satisfied in ignorance of his liberating power, but to call on him till you experience it in your own heart, and then bear a testimony faithful and intelligent, experimental and consistent, to the Saviour you have met with in the Son of God.

(4) And now, for this country, as it enters on the 69th year of its emancipation, let us gratefully recognize what has been accomplished. During the 68 years it has made greater advances than ever before in the same period, probably greater than ever before in all the period subsequent to the Spanish invasion and conquest in 1541. But, would that every band of its ancient yoke might be broken! that its people, disenthralled, might stand forth advocates of popular rights, administering justice, upholding the purity of magistrates, setting forward universal education, and taking in hand the thorough promotion of the kingdom of Christ our Lord. It has stood at the



head of the Spanish American republics for love of liberty, for courage in maintaining its rights, for punctuality in paying its obligations abroad, and for political stability: and now we ask its thinking men to come to the front and insist that the Word of the Lord be no longer bound. O, if this nation would but know its opportunity and take the lead of the Latin race on this continent, in asserting that the Bible shall be the standard by which every thing and every person shall be judged, it would enter on the most effective line of culture, and would work more successfully to secure morality among the common people than ever yet has been done or attempted; while it would become for the other nations that speak its language and share its history, a leader, a torch-bearer, to show them the path and aid them to advance through the urgent and pressing questions of the hour. Here is a field for achievement. Here is scope for ambition; here help for the oppressed; here work for God. It ought to insist that its own clergy shall no longer omit but read the Word of the Lord in the audience of the congregations. It ought to appoint that the Scripture shall be read in every school supported by the nation. The entrance of God's Word giveth light.

And would that the church in Chile might itself draw off from all guidance that is inconsistent with the authority of the Lord Jesus Christ. Would that Cranmers, Hoopers, Latimers, Ridleys—that a Calvin, a Knox, a Luther, a Wiclif might rise up among its ministers and proclaim the true doctrine of God. Some will say they cannot do it and remain in the Roman communion; but if so, the sooner they turn their back on the Roman communion the better. No organization is worth lingering in, if it enslaves the people by keeping them in ignorance of Revealed Truth. Talk not of antiquity, for the Bible is older than the oldest church. Nor of authority, for if they speak not according to the law and the testimony, it is because there is no light in them, and they have no authority. Where the Spirit of the Lord is, there is liberty. Where God reveals his arm, all

yokes crack, snap, are split and shivered. His word is a wedge, it cleaves institutions. It is a hammer, it pulverizes abuses. In proportion as it can be brought into contact with a nation's conscience it will break down forms of public wrong. Any family in which it is read daily among the assembled household will grow up good because godly. And any man who makes its perusal a systematic part of his daily life, cannot be enslaved, will not be a victim of indulgence, will not be an abject, afraid of men, but will be noble, humble, resolute, frank, self-controlling, truthful, a free man of the Lord.

And to conclude, I urge every one present, first, to become free in Christ from every yoke, by accepting the principle of loyal fidelity to him; and then to exhibit, exemplify and advocate, in this land, the true method of escape from bondage—the true theory of personal and popular liberty—which is a Biblical and prayerful obedience to the commandments of God, after accepting the shed blood of Jesus. That will ensure civic and domestic virtue. That will lift above the fear of men. That will be a preparation for a hopeful death by which you shall pass into everlasting, celestial life.

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Touching the details of Mr. David Trumbull's death, the following letter has been received from Mr. George Coit, the brother of Colonel C. who was drowned at the same time. While there is a hesitation about obtruding private sorrow too much on the attention of our readers, still it has been thought the large circle of friends who have expressed their sympathy would be interested in the perusal of these paragraphs at once so beautiful and tender.

Norwich, Conn., Aug. 8, 1878.

Rev. David Trumbull,

Valparaiso, Chile.

MY DEAR SIR,—I know not in what words to introduce myself and the sad story of our mutual loss. I once heard you preach in the College chapel in 1865 or '66, and David was at our house some five or six years since, when he came to

Norwich to inquire concerning a school for his brothers. I have several times since met him and his brothers briefly at Prof. Dana's; and yet I have heard so much of your family from my wife, and especially of David, through Mrs. Dana's letters, that when he with John and Mary came to our house the afternoon of the College Regatta I could very fully enter into my wife's feelings, and greet them as old and family friends, and whatever warmth there was in my greeting then, it would have been doubled at a second meeting, had Providence seen fit to grant it. For in the four days that David was an inmate of our house, I learned to love him, as Fannie and my little boy (who had known him through their longer visits at New Haven) already did. And I found the same feeling was shared in a remarkable degree by other Norwich friends, who on this visit met him for the first time. My brother, though not a man to make new friendships hurriedly, received David with a warmth, and seemed to enjoy his presence with a satisfaction, which was exceedingly gratifying to me. I believe they were indeed kindred spirits, and that on that other shore. . . . the brief friendship of earth was merged into the unending fellowship of the blest, in those fields of living green which bloom beyond the dark waters.

David's visit to us, I think was a pleasant one to him, as to us it certainly was. The fellowship and love of the two brothers and sister were pleasant to witness, and must now be precious in the memory of those who are left, as they recall those few days together, from Friday afternoon to Monday morning. Saturday afternoon we had a drive about the city and in the evening all took tea with Jonathan Trumbull. . . . and Sunday evening at my brother's house.

J. T. and his wife had driven down the river to the quarters of the Yale crew, a few days previously and made David's acquaintance, and invited him to visit them after the race. He was with David considerably during his visit, and warmly joined in the common feeling of respect and affection. Coming to our house one evening, when David was out, he said to

Mrs. Coit: "I don't know but you will think I haunt your house, but the truth is I want to be with David all the time I can." After the sad event he was often at New London, desiring to render any assistance and sympathy in his power.

Monday was a quiet day. David walked to my Bank with me in the morning, remaining a little while and chatting with some of my Board of Directors. John and Mary left at half-past ten, and the remainder of the forenoon was spent at Jona. Trumbull's, lying on the grass under the trees, with the children romping about and over him, while Mrs. Trumbull and my wife sat by with their work, enjoying the scene. During the afternoon he was quietly at home reading and appreciating the luxury of release from the severe work of the past few weeks. The evening was planned for calls with Mrs. Coit, but going to Jonathan Trumbull's soon after tea, the whole evening was spent on their piazza instead. We had proposed for Tuesday a quiet family picnic and drive to Lebanon, with the Trumbulls, but Mr. Peter Lanman urged David to take the drive with him, as he was more familiar with the points of interest. So David made a long call on Miss A. L., in the forenoon, going up town to Mr. L.'s to dinner, and taking the drive in the afternoon. He returned in the evening in grand spirits having, as he told us, "enjoyed a delightful drive, the country looking beautifully, and Mr. Lanman proving agreeable company; he had seen the house of the first Gov. Trumbull, the graves of his ancestors" etc.

The next morning—Wednesday—July 3rd, we started according to programme for our pleasure day on the water. My brother was uncertain, until the night before, whether he could leave his business; but he was at the boat before us. Perhaps the day was particularly delightful in its promise to him and to me, for we seldom are away together on any pleasure excursion, and though both exceedingly fond of the water very rarely enter a small boat, especially a sail boat; the prospect of a day on salt water in such circumstances was a rare treat to each of us. David seemed to fully enter



into our feeling, the children were in high spirits; and we all started with brightest anticipations of a delightful day. And these I think were quite fully realized, until the sad accident which changed our joy into mourning.

My brother and his boy, five and a half years old, David, my Georgie, five years old, and I took the steam-boat at eight o'clock for New London, having luncheon with us. There my brother hunted up a friend who is much on the water and familiar with most of the sail boats—to recommend him to a good boat and man. This gentleman, at once went with my brother and found the boat in which we spent the day. I remember his remark in leaving—referring to the boat-keeper: "He will send a good man to sail her." In a few moments the sail boat *Charles*, twenty-three feet long, a heavy-ballasted, safe, roomy boat came to the wharf, and we went aboard, with W. Thompson, whom David had accidentally met at New London.

Stopping first at Pine Island we found William Trumbull had gone over to the mainland, and ran across the Sound, to Fisher's Island, where we all took a bath on the beach. When we first spoke of bathing David's proposition was either to go from the wharf, at Pine Island, or directly from the boat, in the Sound; but this neither my brother nor I wished to do, either on our own account or for the children. I am very little at home in the water having no confidence, and being entirely disconcerted by getting water in my mouth or eyes, and never going where it is over my head if I can avoid it: and my brother, though a good swimmer, as a boy, has probably not been in the water ten times in as many years, and only decided to bathe at this time after considerable urging. So we went to the beach first, with the plan that on our return David and any who wished should go in again from the wharf.

After our bath at Fisher's Island, the breeze having been light all day, we were becalmed for an hour or two, during which time we ate our luncheon and returned to Pine Island perhaps a quarter before four. William returned just after

us. David had some twenty minutes or so with him, and then we hurried off to reach New London in time to catch the steamboat at five o'clock to return home.

We had landed Thompson at the Pequot House, at the mouth of the harbor, and were running before a light wind, planning a similar excursion for the next day,—the Fourth of July. I proposed that our sailor should have a good boat ready for us—this same, or perhaps a larger one, and we should invite J. Trumbull and a few other young men to repeat the pleasures of the day with us. My brother approved, and I well remember David's peculiarly sunny smile, and his exact position in the boat, as he replied, "I don't know how I could spend the day any more pleasantly." There are the last words I remember, though the accident did not *immediately* occur, for our positions were somewhat changed.

I was looking towards the shore, and hearing a splash on the other side of the boat, turned and saw the child in the water and the two men instantly springing over after him. The father caught the child almost at once and held him, and the three were close together in the water. The child whose understanding and remembrance of the circumstances seem quite distinct, says that at no time did the men touch each other, and I soon saw that they separated somewhat, though never far apart.

The boatman put the boat about as quickly as he could, but it was a large boat, and the time seemed long to me; and when we came about we ran nowhere near them. Again he put about, but with little better success. I threw out a rope, but without avail, and again we tacked. Up to this time nothing had been said by those in the water, except as I could hear my brother say to the child, Be still! Keep still! The boy is unusually large and strong for his age, and was struggling frantically, throwing up his arms and crying.

But now David showed signs of being in trouble and cried out, My God help me! Can't you help me? As we came up this time, David was nearest to the boat perhaps three oars lengths distant.



I stood with the oars ready and slid out one carefully which he reached, but I saw from the way he took it, his physical resources must have largely failed him, and the oar could not afford the support he needed. The other oar went very close to them, and I thought was obtained, but the child says decidedly it was not.

In the meantime I had hooked the anchor into the cabin doorway, and cleared away a sufficient length of the rope attached to it. When the boat came around again, we ran close by my brother still holding the child, I sprang over, holding the rope in my hand, expecting to rescue both, but on rising to the surface found I had only the child. I felt no wrench or jerk, and fully believe my brother, on finding the child was safe, had voluntarily released his hold, rather than increase the danger to us. He must at that time have had strength to hold on, as he supported himself for sometime longer, and my belief is that he might then have been saved, as certainly as the child, had he not with self-sacrifice, which has always been the prominent trait of his character, given up what he must have felt was his last chance of life, rather than further risk ours. The boatman pulled the boy in, and helped me in, and Charlie was left astern.

I did not again see David, and my impression is he must have disappeared before I went over. The theory that he was seized and overcome with cramp, his liability to which he himself had mentioned, and which he feared, fully accounts for his giving out as soon as he did, and for all the painful details of his loss; and that theory alone can.

The boat tacked again, and we saw some one in the water ahead of us, just at the surface. Then for the first time I gave the boatman any instructions as to his management, and he changed his course slightly in accordance. I did not at first know which it was, but soon saw it was Charlie, and he was sinking slowly but steadily. As we ran alongside, he was perhaps two feet below the surface. I sprang again, still holding the rope in hand, and caught him. As we rose the boatman seized us, but we together could

not lift Charlie into the boat. He showed no signs of life. I said to him as we rose, You are all right now Charlie, I have got you! But it was too late for him to hear me. Getting around to the rudder I was able, with the help of the boatman, to hold his head above water, and thus we waited for help. We were well out into the harbor and there were no boats near us; but presently a row boat came down, and helped us lift C. in, and then helped me in, and a man from the row boat got in with us.

We then looked for David, but though the oars were floating quietly close together, nothing else was to be seen; the water was smooth and placid, and yet, I shall never forget the utter dreariness and loneliness of the picture of those two oars floating there so peacefully in the bright sunshine!

With heavy hearts we headed the boat for New London some two miles away, making what effort we could to resuscitate my brother; but though there was a faint flutter in his pulse at first, there was not the slightest sign of consciousness. Arrived at New London, doctors were soon at hand, and the effort was continued for more than an hour, though I believe with almost no hope from the first. The boat fastened to the dock, and my brother in charge of the doctors, I sent the children home by a friend, and started the boatman back, to the harbor, with competent help . . . to do what was possible for the recovery of David's body; then telegraphed to my own home and to Prof. Brush the sad news, and sent a messenger to notify William Thompson at the Pequot House, that he might take measures to break the tidings to William at Pine Island. I regret this latter message miscarried.

At nine o'clock that evening my brother's body was borne by friends into the house of his birth and the home of his manhood, from which he had gone out so happily in the morning.

As before intimated, I am not at all familiar with the management of a sailboat, and do not feel competent to criticise the course of our boatman. He seemed to be cool, and doing the best he

could. I offered no suggestions, believing his judgment to be better than mine. The more I reflect on the matter, however, the more I am inclined to believe that with better management the result *might* have been different, though I cannot say how. Yet I do not feel inclined to criticise his course, and say even thus much with great hesitation, for his position was a most trying one, easily to be censured, but difficult to fill successfully, and my judgment is founded more on the result than on any definite fault in his seamanship.

This dark providence has been a crushing blow to our family circle, and especially to the mother, sister and wife whose home was with my brother; but we realize that there are some comforts and consolations afforded us, which you in your far distant home cannot have. Yet the great comfort above all others we know that you and we both can share:—the blessed certainty of a better and happier life for those who love and are loved of God, and the sweet hope that we may ere long join those whom we would not call back to earth.

It is indeed a cause of thanksgiving that the memory of both these dear ones is so precious and satisfying; even though their very beauty and goodness of character, which it is so sweet and comforting to remember, make our loss correspondingly great.

In 1855 my father died, and my brother, then a schoolboy of seventeen, left his studies and accepted a situation in business, assuming as nearly as possible his father's place in the care of his family. This duty he has nobly fulfilled, with increasing tenderness and faithfulness until his death; and it has of late frequently been spoken of in our family that, through trials and cares of which the world knew little, he was steadily growing in grace and in likeness to Christ, in a degree seldom vouchsafed to those having long to remain on earth. His entering the army was characteristic of the man. He was not one to rush hurriedly into danger; he fully counted the cost beforehand. When the first call for three months' troops was made, he had no

question that his duty was to remain at home, though strongly impelled by his feelings to enlist. But, as repeated disasters made apparent something of the magnitude of the struggle in which the country was engaged, and a call was made for volunteers to serve for the war, he at once began seriously to consider which way duty called him. Long and prayerfully was the subject considered. One Sabbath evening an earnest sermon impressed him deeply, and walking home with his mother, his words convinced her that the question was virtually decided, and in the early fall of 1861 he was mustered into service. In the army, as elsewhere, he served with little show or parade, but faithfully and efficiently, being wounded in the last engagement before Richmond, and lying for weeks at the point of death in the hospital, at Fortress Monroe. Since the war he has served his family as husband, son and brother; his church as deacon, clerk of the church, Sunday school librarian, and treasurer of the church and society; and the community in his official positions, as postmaster, and as treasurer of a large and flourishing bank, which had grown up under his management, as well as through continual services of kindness and charity to those needing help. So quietly and unostentatiously has he lived, that few realized what he was doing; and yet so fully and efficiently has he labored, that now he is gone, the whole community rise up to mourn his loss, and to call him blessed.

During the past month I have realized as never before the precious significance of that title of Christ "our Elder Brother."

Have I said more than under the circumstances is becoming for a brother to intrude upon you? As we have seen and known your son, and learned to love him, and appreciate something of the beauty and loveliness and nobility of his character and unusually bright promise of his opening manhood, I cannot help desiring you to know something of him who was your son's companion in crossing the dark river of death.

At the funeral services, and on the Sabbath following our pastor spoke most



feelingly of the pure and noble life of your dear son, so sadly sacrificed in the generous attempt to save another, and remembered you and yours most earnestly in his prayers to "our Father in Heaven." The mid-week service, at the Broadway church, Rev. L. T. Chamberlain pastor, the second day after the loss, was, I have understood, in reality a memorial service for the two noble Christians who were gone. Mr. Chamberlain, who has visited you in your home and had also some acquaintance with David, was especially warm in his sympathy for you, and appreciation of the great loss sustained, not only by you but by the cause to which you have given your life. And in all our churches the volume of prayer which ascended from congregations of deeply sympathizing hearts invoked Heaven's "surest comforts and richest blessings on the unknown mourners, far away, who as yet knew not their grievous loss, as well as on the stricken household in our own midst." From all over the country we are in receipt of loving letters from friends who say, Words of comfort fail, we can only pray for you!

We have been most wonderfully sustained, in physical strength as well as in spirit. I dreaded the return from New London, on that sad night . . . . All of my brother's family were in delicate health . . . . and relying much on his manly strength. But the earnest prayers in our behalf have been largely answered, and I believe the same unseen but mighty power will sustain you in your time of need.

One incident of David's last day on earth I love to remember. The first morning he was with us, after myself reading a passage from the Bible, I asked him to lead us in our family prayer. He, with an apparent modesty which I appreciated, said he should prefer to be excused: of course nothing was said further, on the subject until the morning of our excursion. My feeling toward him was such that I really considered it would be a privilege to unite in a prayer which he should offer. So after reading the chapter, I turned to him saying, I shall be glad to have you offer the prayer. He

made no objection, though I remember his look implied that his preference was to remain silent. But I rejoice that I did again ask him on that morning; for kneeling down he poured out a brief, simple, earnest prayer for God's blessing upon us, our friends wherever they might be, and His cause throughout the world; particularly asking that He would go with us, and lead us, and bless us with His presence through the day on which we had just entered. I learn that my brother's family prayer, on the same morning, was also especially simple and earnest, similarly asking God's blessing upon the plans for the day.

Can we doubt that these prayers were answered, though in a way that they and we little expected or desired?—that God's presence was with them when most they needed it?—that His rod and His staff did support them when all earthly helps had failed?

And now, my dear Sir, I know not what further to say. Knowing more fully of the last days and moments of your noble son than any one else, I have tried to tell you as clearly and fully as possible what I could of them; and I sincerely trust this letter may thus afford you some satisfaction. . . .

We shall always remember David's visit with us, as a sort of beautiful picture or dream, woven into our family history; delightful in all its memories, except for the great sadness which ended it. He had thoroughly won the hearts of the children of both houses; and even on the sail there were, as there had been before, disputes between the two boys, because my Georgie was unwilling to share with my brother's boy, the cousinship which the latter persisted in claiming to "cousin David." And now Georgie frequently in his prayers asks for help to be good that he too may go to that Heaven where "uncle Charlie and cousin David and my little baby" have gone.

We try to impress upon these children the obvious lessons of these two lives and deaths; and especially to make the child, who was saved at such a cost, feel that he is bought with a price beyond that of silver and gold, and that he can only



hope to pay that price by his devotion to the cause of the Master whom they served. May we not hope that your prayers for him may supplement your son's sacrifice? Yet I cannot think that in saving the life of this child (however great the possibility of that life might be) their sacrifice was exhausted. Being dead they yet speak to many hearts, more forcibly even than they could with the best powers of their lives; and eternity alone can reveal the results. At best we know the Great Disposer of events would not suffer them to be overwhelmed by the waters that He holds in the hollow of his hand, unless He was satisfied that they had finished their work here, and were ready to be transferred to higher service in His upper kingdom.

Our family must always feel a debt of gratitude to yours which can never be repaid; and although Norwich will ever be associated in your mind with your dreadful loss, yet we shall at all times be glad to see any of your family, and do whatever we may for their welfare.

Especially do I hope I may at some time be permitted to meet you face to face; but if not here on earth, that, at last, in that better and happier world, where there is no more sorrow or parting, and where all tears shall be wiped away, we may *all* join with "uncle Charlie and cousin David" and all loved ones who have gone before, in praising God, who doeth all things well, and in rejoicing in the *manifest* wisdom and love of his dealings with us, which now, sometimes seem so dark and unfathomable.

With much love and sympathy for you all, in which my wife heartily unites, believe me,

Very truly, GEORGE D. COIT.

### San Felipe.

Mr. Mac Lean writes as follows:—

San Felipe, Sept. 25, 1878.

The work has assumed a somewhat different phase now, as the Romanists have here adopted the policy observed by their church for so many years past, of dogged silence. They said before:

"Touch any one of the teachings of the Church and we will see whether we cannot show up the skeleton that is called Protestantism," etc.; but, finding that by discussion they lost ground, they have let the "skeleton" rest lately, and retired from the contest. The work goes on however, and though there are not so many interested as we might wish, yet we have great reason to be encouraged. There is one thing peculiar about the work here, and that is the fact that so many who attend our meetings and become interested are called away to other places. I think we can see the hand of the Lord in this, for thus the seed is being sown over a large field.

One woman came with her son from Los Andes and became very much interested. She took away some little books and tracts, and asked permission to hold little gospel meetings among her lady friends at home.

Another came from Santiago and having attended one meeting sent to ask for tracts. I saw her at the station as she was returning to Santiago, and had quite a long conversation with her. She expressed a desire to learn more of the truth and also declared her intention of trying to do something among her friends.

One day a man stopped with others to read from a Bible that Mr. Canut had laid open in his window. After a few minutes one of the party began to say some hard things about Evangelical christianity, on which this man took up the defence. That night he came to our meeting and appeared much interested. Two weeks later he brought his wife and little girl, and last Sunday evening brought them again. I think that one person who is with Canut has been truly converted and is seeking with all her heart to follow the Saviour. She deliberately tore up and threw away her book of devotion to Mary.

We do not have a great many inside the house, to listen to the service, but there is usually a larger audience outside at the window. I always endeavour to preach so as to be heard distinctly by all who come to listen. There has not as yet

been the slightest disturbance or discourtesy among those thus listening. Many have hesitated about entering on account of the smallness of the room which we have thus far occupied. This week, however, we have fitted up a larger room and hope to use that next Sunday. I once thought that I wanted a room removed from the street, but now am convinced that one on the street is better as we can thus have listeners who would not enter.

Last week I received a neatly printed invitation to attend the inauguration of a new Artisans' School, one that is to be entirely free from clerical influence. Their motto, as painted on the outside, is "Virtud, Dios i Patria." At first I said to myself that it would be wrong to go... but upon second thought decided to go, as education is in our line. I sometimes think we must do with the people here as the Indians on the plains do with a herd of cattle that they want to run off. Their first work is to *stampede them* and then they trust to being able to guide them in the right direction.

In the establishment of such schools as the "General Freire," I see a stampede from clerical domination, and I pray that God may give us grace and power to guide the throng into the ways of truth and life. My brother and myself attended the opening and think we can see the hand of the Lord in the work.

To-day a young man came to me to talk about the Evangelical work, having in view the money that is supposed to be found in the enterprise. He remarked that he had offered Canut his service as *propagandista* on condition that he would give him his board and clothing. I plainly told the young man that even though he were to pay me ten thousand dollars a month for the privilege I would not allow him to enter as helper in this work until his own heart was changed. I asked how he could hope to direct others into the way of life, when he had not found it for himself. After more plain talk I exhorted him to seek peace with God and then to come and talk with me about saving others. He went away with new ideas in regard to Protestantism.

I hope to send Canut to Quillota for

next Sunday and trust that the Lord may bring many to hear the Word.

I am convinced that there will be a permanent work in this locality.

For ever yours,

ROBERT MAC LEAN.

### News from the Coast.

#### TACNA.

The school which was to be organized by Mr. Stowell is started with good prospects. They have rented a house and will have some scholars board with them. Miss Benson received by late mail news of the death of her mother, whom she left very ill in Boston. In this bereavement she will have the sympathy of her friends, and of all who have become interested in mission work in this field.

#### IQUIQUE.

We hear good reports from this place. Mr. Collier is in the midst of varied work. The service on shipboard Sunday mornings is well attended, sometimes eighty present. Almost all the shipmasters in the bay are taking an interest and are regular attendants at the services. Captain Sherwin, of the *Primera*, gives cheering account of the meetings.

On shore Mr. Collier preaches twice on Sabbath, having good attendance; and during the week gives lessons to a number of children.

#### ANTOFAGASTA.

Rev. A. T. Jeffrey and wife, arrived August 30th, and were most kindly welcomed by the people there. They are to open an English school. Mr. Jeffrey will also preach on Sabbath and, we hope, begin a Sabbath School. When Mr. Jeffrey wrote, soon after his arrival they had not yet secured a place in which to hold services, but were looking about for a suitable building. They had secured a house for his residence, and he was to move in immediately. Of the school he says: "We are to open the school on the 23rd of September. I think we have a good prospect for a school. The native population seem very much interested in it." He adds this incident of Romanism: "During the last earthquake the people



fled to the mountains. Since then the Padre has had a large wooden cross erected on the side of the hill out of the reach of tidal waves and has given orders to his people to move to it whenever there is a quake of the earth, and they will be saved. From early morn till late at night these poor souls may be seen lingering around the 'Cross.' Sometimes they hang lanterns on it and burn them all through the dark nights. As I look out of the window I see a dozen or more of them kneeling around it now; I hope to be able to lead them to the *true Cross* of Christ. Yes, even here in this desert land the Rose of Sharon can and will bloom."

#### COPIAPÓ.

Prof. L. C. Smith and wife arrived Sept. 1st, and began work immediately. Arrangements were made as soon as possible and the school opened on the 16th, with about twenty-five scholars. The studies are divided into three courses, Primary, Advanced and Academic. A Board of Directors has the management, and are doing every thing feasible to make the school, which is to be known as the Copiapó Academy, as good as any on the coast. Professor and Mrs. Smith are also giving private instruction in vocal and instrumental music.

Of the religious work Mr. Smith speaks very favorably. He is to act as pastor of the Protestant congregation, who have already a very neat little chapel. On Sunday the services are preaching in the morning, Sunday school in the afternoon, and prayer and praise meeting in the evening. On the first Sabbath, Mr. Smith writes, the attendance at the morning service was forty, at the Sabbath School thirty, and at the evening service somewhat more. He says: "We have some here who have not denied the faith. We find in them warm-hearted Christian friends. Next week we will organize a fellowship band. I cannot tell just how many I can count on for members but hope to have twenty to begin with."

#### COQUIMBO.

The reports we receive are in every way encouraging. The people are becoming more and more attached to their

pastor. Mr. Higgins' services have been well attended and religious interest is manifested.

The Sabbath school is taking steps to get a supply of religious papers for the children.

The young people of the church and Sabbath school have already organized a temperance society. This is an excellent work and will accomplish much in winning back the intemperate to sobriety, as in saving the young from forming habits of intemperance.

Mr. Higgins has been extending his work to neighboring towns, and has met with most welcome receptions. He writes of his first trip:—"I visited Tongoy and preached there two evenings, audiences eighteen and nineteen, respectively; then to Sauce, up in the mountains, where the miners received me with open arms. Preached to them on Wednesday evening. Next day visited families and also at the 'Casa Grande,' the chief house at the mine. Thursday night I went around the mountain to the *Pique* mine and preached there to nineteen. I found here a number of men who have been connected with the Wesleyan Methodists. They seemed very well impressed with the services and were anxious that at my next visit I should form a class. Friday I went to Ovalle and visited the people.

"Over in the mines the natives crowded around the door and asked one of the family if they might not listen. They were told the 'Cura' would speak only in English, but by and by he would hold a service in Spanish. This was well received by them."

Later he writes from Brillador, after having visited Serena: "This is the morning of my third day out. Last night I preached here, and to-night shall preach at la Compañía. Brillador is a mine up in the hills about thirty-two miles from Coquimbo. A great part of the way I am compelled to travel on horseback. I have now arranged my work. This week I visit three places. Next I am to be gone the whole week. The week following visit the three places and so on. I am arranging for an extra service to be held on Sabbath afternoon in Guayacan,



a Welsh community who have a little chapel, but no minister at present.

#### VALPARAISO.—SEAMEN'S WORK.

The chaplain of the Seamen's Evangelical Society, Rev. J. H. La Fetra, speaks well of the work and especially of the uniformly kind reception he has met with from the masters and their mates. They have gladly afforded accommodations for the Sunday services, and a good number of these have been in attendance. The crews also have manifested some interest; all have joined heartily in the singing at the services. It has been arranged for the present to have one public preaching service, Sabbath morning, at eleven o'clock, and during the remainder of the day the chaplain will visit and hold private services with the crews on board as many vessels as possible. During the past month preaching services have been held on board the *Sarah Anderson*, Captain Foley, the *Callao*, keeper Balhorn, the *Ben Lavars*, Captain Walker, the *Invincible*, Captain Bolt, the *Chilian*, Captain Brown, and on Sunday, Oct. 6, on the *Chilena*, Captain Davies.

Mr. Blake, Mr. Inglis and Mr. Muller, and other friends from shore have also gone on board to assist in the afternoon and evening services. The Intendente has promised to give permission to the chaplain to go off any evening he may like, so that he will be able to arrange for evening services more frequently than heretofore. A number of the officers and men of the P.S.N. Co., have expressed the wish that a regular weekly evening service might be held on board whatever steamer may be lying here. We hope at an early date such a service can be arranged for, and that it may be at such a time that friends from the city may also attend and assist in the exercises.

At the hospital the patients have shown great kindness in the private conversations and occasional short services that have been held in the several wards. Perhaps a regular preaching service either on the Sabbath or during the week may be found practicable after a while.

During the month, Thomas Osborne, of Long Island, U.S., mate of the *Fanny*

*Hare*, and Peter Hanson, of Sweden, from one of the mail steamers, have died. Both were members of the church and expressed their hope and confidence in the Saviour.

The editor of the *Record* has received from Mr. Keer a copy of the Pastoral Letter, published on his recovery, addressed to the British community and congregation worshipping in the Episcopal church. Mention is made in it of the Sunday school, Juvenile Missionary Association and Seamen's Mission; the Choir, the Benevolent Society and the efforts of ladies to assist the indigent. The attention of young persons is called to the eminent men who have followed the Saviour; a more general attendance on Divine worship is urged; family prayer is brought forward in its invaluable influence for families, and the importance pressed home of coming to the Lord's table in the Holy Communion.

Mr. Lloyd arrived on the 29th of September, *via* the Straits, after an absence of a year.

Mr. Quick is away to Copiapó *en route* for Tucuman. He left to cross the mountains on the 27th ult., going by train to Cerrillos, to commence on the following morning the journey over the Andes. They had a good guide, a man from the Argentine Republic. Two persons went with them. They were pleased they could commence the journey so soon, having feared lest they might be detained some days.

The congregation in Santiago intimate their intention to maintain the services among themselves until his return.

Rev. Eneas Mac Lean is at San Felipe engaged in acquiring the Spanish language.

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#### Talca.

Mr. Curtiss writes giving the details of his field. He has two services, one in Spanish and another in English. Four persons were to be received to the church as young communicants. The attendance at the Spanish service is from 12 to 20.

Mr. C. distributes papers and tracts which meet with a measure of acceptance; and he finds the prejudices of the people against Protestants are yielding to more kindly and correct sentiments.

### Valparaiso Bible Society.

The work accomplished during the month of September was the sale of 69 copies of Holy Scripture, and 383 volumes; cash value \$119.80: of the Scriptures 58 were in Spanish.

The colporteur is planning a trip to the south by rail as far as Chillan, and perhaps to Concepcion; to return thence by steamer.

### JIM'S MINUTES.

BY M. HARTWELL.

JIM stared around after he shut the door. Slum's saloon has greatly changed, thought Jim. Was that the bar—that round thing with books on the top? But where were the glasses, and bottles, and rows of kegs, and background of billiard-tables? And why were the men all sitting in sleek, respectable rows, listening so attentively to Slum? Was that Slum, spreading his arms? The speaker's tenderness convinced Jim that it was not Slum, and that he had stumbled into another edifice than a saloon.

Jim's head whirled, and he seemed to catch only a brief glimpse of the place at each revolution. He had shut the door and groped along the wall some distance, and felt utterly incapable of finding that door again without help. His desire was to withdraw. A gentleman, catching sight of him, rose hastily and beckoned him to a seat. Jim opened his mouth to make enquiries concerning the present situation of Slum's saloon, but the floor proved so unsteady that he was glad to sink into the seat and breathe a moment.

He was too drunk to realize at all where he was. Had he been told he had stumbled from the docks and the night's chill and drizzle across a steamer's plank into her cosey cabin, he would have hiccoughed only faint surprise.

Jim was unfamiliar with the inside of

churches. His strongest impression concerning the same had been received from a barn-like place, whither older hands used to draw his unwilling juvenile hand; where he watched tallow drip from candles in tin sockets; and where his young blood was curdled by such cheerful hymns as,

"Your sparkling eyes and blooming cheeks  
Must wither like the blasted rose;  
The coffin, earth, and winding-sheet  
Will soon your active limbs enclose."

Jim did not perceive that he was in a church; but a voice grew upon his ear till it filled all his sense of hearing.

"We take upon our weak shoulders," said the voice, "all the burdens which belong to yesterday and for ever, forgetting that we were made to live *minutes*, and not ages at a time!

"There was One upon a Mountain, whom, for a season, the devil tempted and tormented. Yet moment by moment he stood against the tempter, although when his trial was over he lay an exhausted victor upon the mountain."

"I've heard 'bout that," muttered Jim, rolling his head. "I've been 't Sunday-school, mister."

"You are on the mountain of temptation," pursued the voice, "and no man can help you. You cannot resist temptation. You have been down a thousand times; you feel that you will fall again.

"Children, he is on the mountain of temptation with you. Though all men forsake, he presses closer. He knows how the lions rise and rage in you, and he only knows how to hold them. Children, hold to his hand. And while he steadies you, give him the minutes of your lives, one by one! Don't try to live more than a minute in a minute's time. The yesterdays are gone. No man has to-morrows. Just stand against temptation *this minute*. He asks you to—this Man who LOVES you!"

The voice, through such few words as it could seize, pushed its plea deeper and deeper.

You have seen a sky which was spread thick and dark part suddenly, and show you the moon and stars sitting in state far up the blue.



Through such a gap in the fog of his head Jim caught sight of a Man on a Mountain; and though Jim was a drunken wretch, lost to the world, the slow destroyer of his own family, and so besotted at that instant that the remainder of the service was never clear to him, he kept that picture of the Man on the Mountain till it grew vivid in his weakened mind.

"I'll give him this minute," muttered Jim next morning, pulling his feet past Slum's door.

"And I'll hang on to this minute for him," said Jim, tightening to his work in the rolling-mill, when thirst woke up and burned him inwardly worse than the furnace-fires could burn him outwardly.

"And this here minute likewise I'll give him," continued Jim, holding to an iron post while he ate his dinner, to give weak resolution some visible anchor.

Perhaps he could not have saved one day had not the Man on the Mountain watched him with eyes which melted his heart down—that Man who was nearer than the men in the mill, notwithstanding he was lifted up on a mountain!

At the end of this saved day Jim went out of his rough lodging-house, and uncovered his head in a shamefaced, unaccustomed fashion, to whisper that "here was one day's minutes, and he'd try to hold on."

The minutes filed on past Jim, some black with the world's shadow, and some white with sunshine; some found him working jovially; some found him twisting on the ground in lonely places; some brought him friends who saw the outside of his endeavor, and tried to help him reform; some brought him stinging jokes from mouths he used to "treat."

Each night he humbly told the Man on the Mountain of Temptation that "here was another day of minutes, and he felt obliged, and hoped the next minute wouldn't floor him."

It is good that no eye, save the Eye by whose light it walks, can follow that fine and terrible creation, the human soul, through its struggles, its remorseful manias, its varying emotions and growth in power.

Jim's acquaintances commented on his change.

They knew he wouldn't hold out.

"Why, it's a physical impossibility for any drunkard to reform!

He was a complete wreck.

He'd come round staggering presently.

How often had he quit drinking and begun again? Twenty times at least. Had a long sober spell just after his wife and child died, and then rewarded himself by a three months' spree!

Poor fellow! He couldn't keep from drinking!

You'll see him come round staggering one of these days."

Yet every night Jim went out under the star-altar, and offered up his day's tale of minutes. He grew stout upon his legs, moreover, and strong in his stomach. And the next time these men saw him stagger, he reeled with an intoxication for which they cheered him with all the might of their brazen throats—the intoxication of saving life.

He was hurrying to his work across a network of railroad tracks, when a little child, with smeared face and dirty petticoats, wandering and crying in the maze of rails, caught its copper-toed shoe and fell before the rushing switch-engine. I suppose any man sure of his ability would have leaped to save it. But Jim, doubting the body, so long weakened by drink, yet dared to do it.

"Here's *this* minute!" muttered Jim, staggering with his exertion, and setting the child down in safety—"this minute and somethin' else with it!"

His witnesses lifted a shout, but Jim saw above their approval the approval of the Man upon the Mountain, to whom he will look up to-night (Jim, the "drunkard," the "bloat," "old, ragged Jim," now clothed in his right mind, simple and strong), to whom he will whisper, "Here's another day's minutes, and I'm obliged, and hope the next minute won't floor me."







# THE RECORD.

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## Coquimbo.

We have been permitted to read the statement of the Financial Committee of the Protestant congregation in Coquimbo. They state that the original subscriptions have, with a few exceptions, been all paid, and since the chapel was opened new subscribers have come forward.

The result of the concert to provide funds for the purchase of a harmonium was so satisfactory that orders have been issued for procuring it without further delay. The nett amount realized including sundry donations from friends was \$224.

The total expense of fitting up the chapel was \$662.75, for which subscriptions were collected at the time. For current expenses eight hundred dollars have been obtained.

Subscriptions from the Compañia friends amount to \$165 per annum, besides the two hundred subscribed originally by Mr. Charles A. Lambert. The committee wish to keep expenses as low as possible, and anticipate the satisfaction of being able to show the Rev. Mr. Taylor on his return, that the tree planted by him in Coquimbo has taken safe root, and is not likely to be blown down.

Some then thought the organization of a self-supporting church in Coquimbo was an impossibility; at present it not only seems possible but an accomplished

fact . . . It will rest entirely with the congregation to go on as they have begun, each one contributing steadily according to his means to the support of the chapel, remembering that it has no outside assistance to expect from any quarter. The voluntary principle is a sound and powerful one, where any Christian community can co-operate to carry it out, but it must not be forgotten that its strength lies in the continuous support of every member.

The result of the first quarter is encouraging to all concerned; we trust the congregation may, as their committee suggest, feel encouraged by the conviction that a movement commenced with many misgivings is to become one which shall grow and afford an example to other places on the coast of what can be done when all unite to make a beginning.

P. S.—The harmonium has gone forward and been received.

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## Montevideo.

The clergy strenuously maintain their opposition to the circulation of the Holy Scriptures. Those who engage in it are branded as heretics, freemasons, &c. The Bibles are alleged to be falsified, adulterated, poisoned, mutilated and defective. Now Mr. Milne writes that they are called apocryphal and unholy, *non santas*.

Still the distribution in one month by all the agents sustained by the American



Bible Society in Montevideo reached to 1149 volumes; money receipts \$191.12 for sales, and \$28.48 for donations on the field. Upwards of 200 copies were given, of which 7 were Bibles, 14 Testaments and 185 portions of Scripture, a single Gospel or the Psalms.

### Our Northern Coast.

An earnest appeal was forwarded in July last to the American Bible Society, begging its Directors to care for the coast to the north of Chile, as far as Panamá, in the whole length of which the Word of God is an unknown volume. The interior towns are no better off. We have gone about in Lima to the bookstores and found there was absolutely no provision made or attempted to offer the Peruvian people the Bible in Spanish.

The American Bible Society have the matter under consideration whether to seek and send out an agent to visit Colombia, Ecuador, Peru and Bolivia. It will be difficult and discouraging to inaugurate the work, and yet it ought to be done; delay will not make it more feasible, but will only postpone the difficulty. It is to be lamented that within twenty days of New York there should be cities of fifty and others of a hundred thousand inhabitants with no representative of a society so powerful in its resources and in so efficient in other quarters for the task of Bible distribution.

### San Felipe.

Oct. 21, 1878.

Editor of *Record*.

Since writing you last we have entered upon a new era in our work—an era of more decided interest and of more decided opposition. The opening of the lay school "General Freire" was the signal for a most determined onslaught, by the clerical party, upon all Liberalism and Protestantism. The presence of my brother and myself as visitors at the opening of the school gave the cura sufficient ground, as he supposed, for denouncing said school as a *Protestant* undertaking. The institution has been the victim of the

most outrageous and indecent assaults from pulpit and press, and at the hands of ruffians sent to throw stones through the windows, and to commit other depredations of a like character. The curate, speaking *ex cathedra*, has declared that no one will be permitted, under pain of ex-communication, to attend the lay school. Many, through fear of this ancient weapon of semi-barbarism, have left the school, but will, I think, return in time.

The active hostility of our enemies did not stop with attacks upon the school. The school aimed at intellectual liberty, and therefore must be destroyed. But there was another place where a few met once each week to learn the way to spiritual liberty—that freedom that is found in Christ. This *nest of heresy* must also be broken up. One high in station was represented as saying *that a crusade would soon begin that would drive out all heresy from San Felipe*. He *may* have said so, or he may not; but it is certain that the effort was made. The first party that came to disturb us went away friendly, after listening respectfully to the service. For the next Sunday, however, our enemies secured instruments better suited to their work. A large crowd of roughs came and began to disturb the meeting, upon which I went out to invite them in. Words of Christian friendliness were met by obscenity and abuse. One man entered the room and sat down a few minutes to laugh at the service; then went out and called Mr. Canut to the door, and demanded papers. Mr. Canut requested him to return at the close of the service. "I want them now," he replied. On being told that he must wait, he answered with a volley of oaths that he would return very soon. Almost immediately after he went out, a stone was hurled with great force against the window opposite which I stood. After the close of the service I had a good deal of trouble in making an opening through the crowd for the ladies to pass; and even then all had to run the gauntlet of obscene remarks. On Monday we made complaint to the Intendente, and he immediately took measures, not only to secure us from further annoyance, but also

to punish the offenders. He issued an order for the arrest of one of the ring-leaders (who is now in prison) and insisted that the police should grant us the same protection as is afforded to the curate in his church. His manifestation of goodwill did not stop there. He seemed to be anxious to wipe out the stain left on the town by their treatment of Mr. Ibañez in 1871; so he sent a representative to the next meeting to protest by his presence against clerical intolerance. Since that time we have been enjoying comparative quiet, with the exception of some trifling annoyances from the pupils of a night school, of which the editor of *El Chacabuco* is director, and the curate is religious instructor. These show their ill-will by writing selections from the treasures of the heart upon the front of our house. Altogether, the *crusade* has strengthened us and has given us courage. I see now as never before how the Lord makes the wrath of man to praise him.

I have the usual number of callers who wish to unite with us—for lucre! One came to-day who desired to raise funds for a mortgage of eight hundred dollars. He said that he had tried to raise the money, but owing to sickness and bad crops had failed. He lives nine or ten miles from here, but one of the tracts distributed by me found its way there. He and his wife read it together, and finding nothing bad in it, decided upon joining us, having always heard that we paid well for converts. I questioned the man closely, and believe him to be an honest, simple-minded person, made a spiritual fool of by blind guides. I had a long conversation with him, and tried to induce him to seek the true riches, assuring him that we could promise him little here but persecution and suffering. I am beginning to rejoice that so many are sent here even by such misrepresentations, for thus I have an opportunity to undeceive them and to preach Christ.

One man came late at night and told me he wanted to change his religion; but seeing he was drunk, I told him I did not think he had any to change. O yes I have, said he, but I *don't want to be a Christian any longer!*

I had a discussion in calle Coimas a few days ago, with a young man who lives in the house where I bought the Bible some time back. This young man thought it was a shame that we should attempt to palm off those Bibles for the Word of God, when it was a well-known fact that Dr. Trumbull wrote that book. In response to my exclamation of astonishment (and disgust, I fear), he informed me that Dr. Trumbull was occupied ten years upon that work. And that is Rome's biblical instruction!

Two weeks ago we made a trip to Los Andes, distributed papers on both sides of the river, going and returning, held a pleasant little meeting in Los Andes, conversed with many friends of the truth there, and returned greatly strengthened by the knowledge that the gospel has a firm root in the hearts of some whom we had not before seen face to face. The governor received us very kindly, and expressed much interest in our work.

Thus we thank God and take courage. The outlook is encouraging, and we trust that San Felipe may yet take its place among the cities truly free. The Lord makes all things work together for good.

Very truly yours,

ROBERT MCLEAN.

### New Tracts.

Six new tracts and fly sheets have been printed here in Spanish within the last few weeks. They are numbered in correspondence with the series already published. No. 46 is the *Russian Nurse* translated; 47, *The Christian Mother*, a chapter extracted from the "Schönberg Cotta Family;" 48, *Compulsory Celibacy*; 49, *Must one be a Romanist to be saved?*; 50, *There is no danger*, in circulating the Gospel according to Jesus; 51, *La Mentira*.

Nos. 46, 47 and 50 are printed with funds contributed by the Sunday Schools of the Union Church; the others at private expense. Aid in this effort to scatter light among the people of Chile is respectfully solicited. With twenty five dollars we can furnish five thousand copies of a neat tract; and in districts where



persons who love the truth take pains to circulate them, they are received by the common people gladly.

Through the exertions and promised aid of a few friends of the work a native Christian is now stationed at San Felipe, who is to devote his time and exertions to the distribution of the Holy Scriptures. The experiment is to be tried for six months. We wait to see whether there may be those who will contribute to sustain him. Any funds sent in to uphold this worker will be acknowledged in these columns, and applied to the purpose promptly.

We notice with regret the decease of Mr. Peter Purves, traffic master of the Santiago and Valparaiso railway, on the 31st of October, of aneurism, at the age of 44 years. Mr. Purves has for many years been a communicant in the Union Church in this city. He was a native of Edinburgh.

H.B.M.'s Consul, James de V. Drummond Hay, Esq., left for England via the Straits on the 23rd of October, for an absence of six or eight months.

Mr. Chapman, vice consul, fulfils the duties of the consulate during the absence of Mr. Drummond Hay.

The Rev. Eneas Mc Lean is at present occupied as a teacher in the Artisans' School.

Mr. Robert Mc Lean is seeking to bring the religion of the Bible to the knowledge of the people of San Felipe and its vicinity.

Dr. Trumbull visited San Felipe at the close of last month, and preached in Spanish at Mr. Mc Lean's house to an audience of 25 or 30 persons. There had been interruptions at previous meetings, but the determined attitude of the civil authorities prevented their repetition. The Intendente, don William Blest Gana, is determined to maintain the law, and secure to all the right of worshipping God without annoyance. The shameful scenes of 1871, when Mr. Ibañez went there to preach and was insulted and silenced,

will not soon be enacted again in San Felipe.

Mr. Merwin has gone to visit Rev. Mr. Curtis in Talca, and will no doubt preach there in Spanish.

The Rev. Mr. Jeffreys has commenced holding divine worship in Antofagasta.

The New York journals have indulged in complaints because the postal arrangements between the United States and this coast are not in some way acceptable. The remedy is in their own hands. Let the United States government enter into an arrangement with the P.S.N. Company, to receive and carry a United States' mail. For our own part we see not any ground for complaint, but find the mail facilities through the British Consulate punctual, safe, cheap and admirable; but if others find difficulty let it be shown up, and the remedy will not be long to find.

### Donations to the "Record."

Chief officer s.s. *Sorata*, by Mr.

Muller.....	\$ 1.00
Third engineer s.s. <i>Lima</i> , do.....	1.00
Second do. s.s. <i>Rimac</i> , do.....	1.00
Do. do. s.s. <i>Itala</i> , do.....	1.00
Mr. H. G. Richards, of Copiapó...	1.00
Mr. Wm. Taylor, do.....	1.00
Mr. Robert Haddow.....	2.20
Mr. Alexander Haddow.....	2.20
Miss L. Mills, Caldera.....	2.00
Rev. Wm. H. Lloyd.....	5.00

### Escuela Popular.

Last month the average attendance at this school was *sixty-eight*, an increase of eight over previous months. There are eighty three pupils on the roll, half of whom are girls. We have been obliged to place additional formes in the school rooms to accommodate new comers. Another boarder was recently admitted; he comes well recommended by one of our missionaries in the interior, and we are told that his mother has been obliged to choose between Romish excommunication and the withdrawal of her boy from the school. She prefers the *anatema*. There are now



seven pupils in the boarding department, all orphans, or half orphans.

A lady from abroad who recently visited the school was so much pleased with what she saw and heard that her visit was soon followed by a generous gift of \$25, for the benefit of the institution.

An intelligent widow who has become interested in the Gospel, through her children who are members of the day and Sabbath schools, has lately applied to be received as a communicant of our church.

By the last mail we forwarded another earnest appeal for a lady teacher to be sent out. It is hoped that the Woman's Board of the U. S. Pres. Church may be able to accede to our request. All we ask is that a suitable teacher be secured, and \$850 appropriated for one year for travelling expenses and maintenance.

If the Society just named cannot aid us, perhaps the Lord may put it into the heart of some individual or individuals to provide the necessary amount and thus insure the proper development and permanent success of the school. At all events we can assure those who have already sent in their gifts for this worthy object, that our friends at home will be far more likely to make up the necessary sum, when they know that christian people here have been the first to approve of and aid the enterprise.

A. M. MERWIN.

### Moral heroism.

Among the five persons who recently united with the Chilian Reformed church of this city, was a man who was excommunicated, four years ago, by the Romish church. The sin of which this man had been found guilty, was his quiet persistence in the perusal of the Holy Scriptures, and his expostulations with neighbors and friends on the subject of image-worship.

During four years he has continued to study the Scriptures with diligence, although he found not a soul to sympathize with and cheer him in his new faith. Cut off from intercourse with others on account of his deafness, it was only about a year ago that he learned of the existence of an

evangelical church of his own countrymen in this city. His moral heroism in adhering to the Gospel, for so long a time, when deserted by former friends, insulted by his neighbors and unsupported by human sympathy of any kind in his struggle after the truth,—is indeed a marvel. One cannot help admiring this old man; he carries us back to the times of John Knox, when such cases of faith, courage and hope were not infrequent. Lately, when the shadow of death seemed to encompass him, he said, "I am waiting for the change with peace and joy." There may be hundreds in this country, with the Bible in hand and its light in their hearts, who need a word of cheer and counsel. Let us seek them out.

A. M. MERWIN.

The following items were prepared for our last number:

#### CALLAO.

Mr. ———, of the ....., who but recently has entered on the new life, writes encouragingly of the Christian friends he has found in Callao. It is to be hoped many more on the steamers may take the same steps and consecrate their lives to the master. Rev. A. Taylor, pastor of the Protestant church is busy in his work for the Lord, with some encouraging results.

P. S.—It is now rumored that Mr. Taylor has left Callao.

#### CONCEPCION.

On account of the delay in the arrival of their school furniture, books, piano, &c., the teachers at this place had not at last reports been able to begin their school. But the cases were to arrive there by steamer *Chile*, Sept. 30, and before this we trust they have fitted up the school-rooms and are at work.

Nov. 4.—Since, all have arrived, and the school was in operation.

#### Copiapó.

From Copiapó Mr. Rosser writes that Professor and Mrs. Smith opened school on the 16th of September having a fair number of scholars; probably on the 1st

of October they would have six or seven more. This is thought to be doing well considering the times are so dull and the school year is so far advanced. The friends say they find it a treat to have a sermon preached every Sabbath morning. One adds: "My earnest desire and prayer are that the Lord may help Brother Smith with power from on high to do much good in his new field of labor. He is just the man for this place. We are very thankful that the Lord has sent among us such a good Christian. He is getting on well with the language. In a short time he will be able to converse fluently."

One of the most serious hindrances to a religious life is the loss of the day of rest, and so many are laid under a sore necessity in that respect that the best efforts to promote their religious welfare are frustrated. For instance a native says that while living at the north, in Copiapó, his practice was to attend the evangelical services regularly, but that since removing to Valparaiso he is compelled to work on Sunday, and cannot go to the house of God. It has the sound of an evasion rather, but no doubt men are in this way lured from paths of piety and safety. The Sabbath was made for man. His moral and physical natures both require its repose, and its sanctifying occupations.

### Discourse by Dr. Trumbull

AT THE CELEBRATION OF THE LORD'S SUPPER, NOVEMBER 3, 1878.

#### CHRISTIAN RAIMENT.

"Ye have put off the old man with his deeds . . . And have put on the new man which is renewed after the image of Him that created him."—Colossians, iii. 9-10.

The stages of progress in the life of the silkworm are marked by what are styled moltings, in which it exchanges its faded and dingy skin for one new and bright; after this has occurred once or twice, each time with an increase in the size and vigor of the insect, until it has attained a growth of three or four inches in length

and one in circumference, it winds itself up in a shroud, spun from its own body, composed of a fiber of astonishing fineness and almost inconceivable length, from which shroud or cocoon, like a dove's or pigeon's egg in shape and almost equal in size, it issues, as it leaves the chrysalis condition, shedding it off and entering on a more advanced winged life.

This affords an analogy by which to conceive of human progress in character. The soul has its costume, its external vestment, its outward manifestation of inward sentiment, conviction and principle. If there be wrought a change within, it is sure to be indicated by outward phenomena. The change may be in the direction of improvement, or in that of deterioration, but conduct, which is really the soul's robe, will not fail to tell the story. It is true, men imagine they can have a change within, and no one detect it, but observant eyes will discover the secret sooner than they suspect. A youth who had always been kind and obliging, in the family of which he was a member, began to ponder seriously the question of personal salvation. Very much a secret he supposed it to be; though he sought the Lord in prayer, he felt the usual hesitation in speaking of it: so that when a dear relative, on the opening day of a new year, expressed to him the wish that it might prove a happy year for him, the best he had ever known, and added: "We have noticed a change in you already, and pray that it may go on," he was surprised to hear it. It had not occurred to him that others would have noticed anything different; but affectionate hearts that had for months, nay years, been praying for his subjection to Jesus, were prompt to perceive the indications of a change, even before he felt as conscious as he desired to be of its reality. He was asking God to confer on him the new heart, and not sure that he had received it, while his father and mother found their souls gladdened as they noted the delightful tokens of renovation, renewal, conversion in their child.

#### I.

He was putting off *the old man with*

his deeds, and the change was as quickly and decidedly evident to onlookers, as it would have been if one who had been slovenly and unneat in dress, had become careful, cleanly and partienlar.

— To *put off* the old man is a figure derived, therefore, from a change of toilet. Scripture frequently uses the figure: as

Isaiah 64, 6: "All our righteousnesses are as filthy rags;"

Revel. 19.8: "The marriage of the Lamb is come; his wife has made herself ready . . . arrayed in fine linen clean and white, for the fine linen is the righteousness of saints;"

"3-4: "Thou hast a few names even in Sardis which have not defiled their garments."

This, indeed, is the allusion in the well known parable of the guest without the wedding garment.

In all these instances the *character* is meant in which a man appears primarily in the sight of God, to his searching, scrutinizing, though loving eye. It does not mean the external character one may be attempting to exhibit to others, but the real character which men are apt to detect, and God sure, infallible to find.

The earlier, faulty character is put off, in ceasing to practice its deeds. "Why," said some workmen, "our friend —, here, doesn't swear now. What can be the matter?" The matter was he was putting off the old man with his deeds! The old man is the sinner's former self, his earlier disposition manifested in conduct: of this when he comes to Christ, he divests himself. The blind man, when he cried: "Jesus, Son of David have mercy on me," and was told: "He calleth thee" (Mark 10-49), east away his garment, rose, came to him, and received his sight. So may every offender now, and he will meet with an equally generous reception.

## II.

The apostle had been saying in vs. 3: "Ye are dead," and your life is hid with Christ in God"—the line of thought being that every one who accepts Jesus, the crucified, as the Lamb slain for sin, has borne death by proxy, and can say,

does say: "I am crucified with Christ." The rationale is that Jesus in shedding his blood for the remission of our offenses, bore them in his own body on the tree, admitting in the strongest possible expression of it that we deserved to be punished, forsaken of God as he was, and put to death like criminals: so that, as each one of us comes to Jesus embracing salvation offered by him through that death we also admit our desert to suffer punishment, and ask God to accept the substitution, according to his own plan for being just and yet justifying the ungodly. We point to the shepherd who gave his life for the sheep, to the suffering substitute who vicariously bore chastisement; and thus coming with repentance, we terminate at that point our old and enter on a new life. The old man, the early guilty self is put off and laid aside.

When this is styled the *old*, the *natural man*, the unrenewed, it may appear strange that man should be by nature averse from God when he was made in his image. But mankind are not as they were when created at first. When Adam disobeyed, he ceased to be the pure one he was in creation's morning, became alienated from God and what is good: and his turning aside into sin has led his descendants to be not pure as he was at first, but ignorant, selfish, godless as he came afterwards to be. If we let our thoughts course over the world in its past history or present condition, we find that men, when left to grow up without gracious influences from God, are estranged from virtue and inclined to evil. Children require parental assiduity to lead them into purity and truth. Let the mother take no pains, and her child will be sure to distress her by a discreditable future. If fathers watch not over their sons, they are not by nature industrious, pure in speech, truthful, diligent to seek information; nor prompt to do right and please God. Man comes not up to even our own highest and best ideal of manhood; still less to that of God. At first he was in the divine image, but is now propense to evil, not to good. The explanation of this distressing, dark fact is



that being placed upon earth a free agent, with capacity to run a splendid career, full of enjoyment and glory he has turned aside and is now a ruin. But Jesus came to repair this vast damage, this ruin which sin has caused.

### III.

They who respond to his invitation, uniting with him for their own recovery, *Put on the new man which is renewed in knowledge.* The soul is not converted unto ignorance, but unto information, unto good learning, unto that wisdom which distrusts vice and appreciates virtue. If a man says that he sees no reason why he should be honest, or tell the truth, or keep out of intemperate indulgence, you do not go wrong in considering him to be ignorant. He may be able to smelt lead, silver, copper ores; may know how to wash down hills to extract gold; or to sail a ship, or weld iron, or count the stars, or inspect the geological stratifications of the earth, or work out problems in mathematics or analyses in chemistry; and yet is wanting, is without the best knowledge: not knowing how to live—how to act towards God—how to conduct himself in the drama, in the temptations and amid the duties of life. But the mind swayed by God is renewed in knowledge.

The participle *renewed* is in the present tense, because it is a work that is in progress, in or unto knowledge. This is equivalent to wisdom. The knowledge of facts in the renewed soul may be limited, not extensive, but the perception is clear of the right use that is to be made of such facts as are comprehended. The regenerate man takes a wider range of vision, looks out over a broader horizon, sees farther into the mystery of existence than he ever did before; knows more of life's value, of man's highest good and chief end, of God's nature, character and will, of sin's disintegrating, corroding tendency:—and still knows of the remedy for it, how the soul may be healed of it, and how the conscience can obtain peace and be still, even after bitter conviction of sin has been experienced. The loftiest knowledge of God is not that by which he creates rocks,

kindles volcanoes, weighs oceans, paints rainbows, weighs stars and suns, but that by which he estimates virtue, puts value on moral character, and strives to promote justice and holiness; into this exalted resemblance rises the soul when it is born again, and made a child, a son of God.

The verse now advances to say this—the new man is renewed *after the image of him that created him.* Its means after the image of God, but chiefly regarding him as the efficient agent in the wonderful, unexplained, inexplicable transformation of the human heart in conversion. Analogous passages in which regeneration is styled creation prove this, as

Psa. 51st: "Create in me a clean heart;"

Eph. 4-24: "The new man which after God is created in righteousness and true holiness;"

"2-10: "We are his workmanship created in Christ Jesus unto good works."

The believer who before was a skeptic, who was proud or selfish, who did not love God nor pity degraded men, has been renewed into resemblance to the divine one, who has reharmonized the disordered fragments of his soul, disarranged before and shattered by transgression. Celestial lineaments have been wrought in him. His spirit bears the image of Jesus Christ, who has been formed within him, the model of character, the hope of glory.

(1) Here is an entirely new idea of humanity, of manhood, of what the Heavenly Father desires that we every one of us should be. Men have been commonly taught to stand in awe of God; the elementary lessons of the Bible dwell more on his serious and stern traits; but the inner essence of religion in the Holy Word, when all has been said that God had in his mind to say, has been to invite man to desire to resemble God. This position in ethics is new, exalted.

(2) And no man can entertain the thought without being exalted by it. "Be ye holy, for I am holy" is the most ennobling sentence that was ever penned. Listen to it, repeat it to your soul daily. And it will put the evil passions in your heart to flight like shadows of night when

the sun begins to approach the opening door of dawn: more than that, it will make the most trying sorrows bearable and the most self-sacrificing duties attractive, delightful. Sin loses its charm and duty its difficulty when the heart responds: "Thy face Lord I will seek;" help me to be like thee!

(3) Nothing can be remembered at the Lord's table that will better harmonize with the occasion and its blessed intent, than our reverent contemplation of the exertions of our Father in Heaven to bring us to renewal after his own image. In this thought, as God entertains it and works for it, he has in view the truest culture of which man is capable. The mother, the father will be lifted up by it in sentiment and prepared for the sorrows that may in the family await them; closer will the ties of parent and child be drawn if each is renewed after the image of God:—the son of an elder in New York lay on his dying bed, less than 14 years of age, and when his parent asked him tenderly if he was at peace—he answered: "I cannot remember a time when you did not tell me, father, of peace in Jesus: I have it in him." A father among us drawing near to death recently, thought of his little children, soon to be left without his care, and said to the mother: "Try to bring them up to be good Christians." And that is the wish of God. The effort to carry it out is scaled with a blessing to-day in thousands of households. "Whatever may have been the image of God in which the First Adam was made at creation (says Dean Alford) the divine resemblance in which the Holy Spirit re-creates the disciple now will be as much more glorious as the Second Adam is above the First."

The will of God, brethren, is your Sanctification, and every sin you relinquish promotes it, every task you undertake for him deepens the lineaments divine in your undying spirit. Lay aside every vestment of evil, put on the entire habit of piety in practice—not only to exhibit the Christian excellence as an example to others, but to possess it yourself, to be a partaker of the divine nature. If you do these things you shall never fail, but

there shall be ministered unto you an abundant entrance at God's right hand. Sprinkled with the blood, clothed in the righteousness, and reproducing in your conduct the life of the Lord Jesus, you will be ready for life or death: and, when God wills it, it will not make to you any difference which of the two he permits. Dying will be going home on high, or living will be delightful filial service here.

(4) Do not however treat the matter superficially. Do not presume and allow yourself in any sin. Strenuously follow holiness; make it a culture, realizing its radical, eternal importance. The blood of Christ cleanseth from all sin: be sure then that you have accepted that blood. The sincerity with which you do so will be attested, manifested in the robe of life you wear. You will wear it as you weave it. An article manufactured by others will not serve. It must be domestic, home-made, prepared by yourself, put on by your own act. True, God assists to procure the wedding garment, but each guest is to assume it, working out with fear and trembling his salvation. Oh, how dreadful it will be to have the Lord order your expulsion because, when he comes in to see the guests, he perceives and pronounces you to be without it. Favoritism will not save you; nor ancestral relations; nor mere membership in this church or that. Superior intelligence will not answer, nor extensive reading, nor a cheerful disposition. There must be surrender, a fair meeting of the demand which God makes in Jesus Christ that you submit to his law, put it on as the garment of your soul, and live as a dutiful child. Anything short of that will issue in disappointment, and the seat at the marriage supper of the King's Son, that you thought to occupy, will have to be vacated. Come therefore this day and try again to close with Christ. Receive his offered robe of linen pure and white. This is the righteousness of the saints; appropriate it for your own covering. See that it can be said of you with truth that *you have put on the new man, the regenerate character, which is renewed in knowledge after the image of him that created you.*



This day Jesus of Nazareth passeth by; his followers go with him clothed in integrity. As the procession sweeps past, who consents to join it? As it enters heaven, who will be of it? Line on line, row behind row, rank above rank, they will stand there around his throne confessed, welcomed, smiling, enraptured, glorified; and, while they cast down their crowns before the throne, they will sing, for thou hast redeemed us to God by thy blood, out of every kindred and tongue and people and nation!

And there, when the questions are asked, what are these which are arrayed in white robes? and whence came they? the reply will be (Revelation 7-14), These are they which came out of great tribulation and have washed their robes and made them white in the blood of the Lamb: therefore are they before the throne of God and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them. For the Lamb shall feed them, and shall lead them unto fountains of living waters and God shall wipe away all tears from their eyes.

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In a recent number of the *Christian Union*, a weekly journal of New York, appeared the following letter evidently from the pen of a lady, showing the appalling servitude of every one who holds office in the Roman church. Here is a yoke of bondage that crushes conscience and judgment out of all who consent to bear it.

The date of the letter is Rome, May 14th, 1878.

### A visit from Father Curci.

I was sitting quietly alone a few afternoons since, when a servant announced that a priest was in the parlor inquiring for me. My household is Catholic, most of its members devoutly so, and yet the call of a *priest* is always announced in a peculiar tone, which seems to say "What can *he* want with you?" and a hesitancy of manner which seems to express a doubt whether I shall care to see him. (The first time I received a call from the ecclesiastic who presides over the English con-

fessional in St. Peter's, and who in that position has the highest power in matters of conscience for English Catholics of the whole world, my servant was so little impressed with his ecclesiastical habit that she left him standing at the door instead of inviting him into the parlor). Now, to me a priest is at least a man, and though it is a rare event for me to receive one, yet when the event happens I am disposed to treat him respectfully, as I would any other person. So I went into the parlor at once to see my visitor.

A rather small, thin and white-haired man rose to greet me, and began to thank me in smooth Italian, addressing me most respectfully as, *Mia signora riverita!*

I know not for what you are thanking me, I replied, extremely puzzled.

Then you do not recognize me? he said.

No, certainly.

You do not remember poor old Father Curci!

I started to my feet and drew back a few paces.

Let me look at you a little farther off, for you know I never saw you save in the pulpit!

Now do you recollect me? And so you remember my sermons.

Indeed I do, and only wish I had the chance to hear some more.

Alas, alas! They have not allowed me to preach at all this Lent, nor to hear confessions. It has been a sore trial, for there are a good many persons in Florence who will confess to me, and to no one else. But let me thank you for your good letter. Only, for pity's sake, what need to apologize for writing, because you are a Protestant! Just as if all Protestants who love the Lord Jesus and are honest in their belief, as I am sure you are, were not our brothers and sisters, members of the Catholic Church. Of course I pray the Lord to send you the light of conviction, but meanwhile we can be at peace, and may God bless you!

Thank you, I said, with a smile.

I did not venture to ask him what had brought him to Rome, though he asked me if I had read the second edition of his explanations and urged me to do so; we



then chatted about Florence and his sermons of six years ago. It happened that a member of my Italian household was sick, so I asked him if he would be willing to pay a little pastoral visit, and he readily consented. His bright cheery words were well received by the patient.

"Figlio mio," he began, "let us resign ourselves into the hands of God; that's the only way for us. And we Christians who do this don't suffer half so much as others, for this art of trusting in God sweetens even our pains."

I reminded the patient that Father Curei was preaching out of his own experience, having his share of tribulation.

"Not as regards health," said the old man cheerily. "I am sixty-eight years old, and never spent a day in bed; but in other ways I have had my share. They quarrel with me now, you see, for merely having eyes to see, and stating facts. But with certain people you can never be so much in the wrong as when you are right."

A few more kindly words, his blessing given and, with the promise to pray for us all at his morrow's mass, the visit was over.

As I conducted him back to the parlor his quick eye noticed neighbors watching us.

Ah, said he, smiling, they have seen a priest go to the sick-chamber; they will report a case of death in the house.

But is it not sad, I suggested, that the visit of a priest should be associated solely with the last moments of life?

It is an unworthy practice! he exclaimed energetically.

I reminded him that I had heard him speak of it in one of his sermons.

"Ah, you remember, I see. Yes, it was in the beginning of my ministry. I was sent for to see a sick gentleman, and after being kept waiting an hour the wife came to me saying that her husband had recovered his senses, and therefore did not need me! My spirit rose at this, and I told her that she had made a mistake, and that another time she had better call a *becchino* (bearer of a dead body from the house) and not a priest!"

And so with renewed thanks for my

sympathy and pleasant words, and hope of meeting again, Father Curei disappeared . . . . .

The next morning I read in my newspaper

"THE DECLARATION OF FATHER CURCI.

"Beatissimo Padre, the priest, Carlo Maria Curei, knowing that some of his recent writings and actions have been a cause of scandal, and desirous to remove every shadow thereof, comes to the feet of your Holiness to declare that he, fully and without reservation, with mind and heart, adheres to all the teachings of the Catholic Church, and especially to what the popes, and recently your Holiness, have taught concerning the temporal dominion of the Holy See. He deplores any pain he may have caused your Holiness or your predecessor, having always intended to be docile and obedient to the Vicar of Christ, to whom he submits his judgment as to the sole legitimate and competent judge of the interests of the church and the good of souls. This declaration he makes as a sincere Catholic, as he is and always has been, and while he retracts whatever has been judged by your Holiness worthy of censure, he submits himself fully into your hands, ready to follow always and in everything your infallible teaching.

CARLO MARIA CURCI."

This has been printed by various newspapers without a word of comment. It may be that in America people already know, or think they know, the conditions of this surrender; but we here are in the dark. Is this the price of liberty to preach and confess souls? Does it include restoration to the Order of the Jesuits? I know not.

One thing, however, I do know; namely, that Father Curei will never again be trusted by Rome; not though he should recant a hundred times, and a hundred-fold more strongly. The licentiousness of Gregory XVI. and of Antonelli are trifles not worthy of notice, not considered damaging to the Church, but the heresy of poor old Father Curei can never be forgiven or blotted out.

I confess I felt sad as I read this paper;

yet what else could be expected, so long as the old priest is conscience-bound to Rome? and certainly I had not ventured to think of his separating himself. And is there no man in all this Church in Italy that shall have the courage to come out and boldly claim for himself liberty to speak the truth, the right to refuse to tell a lie! What is the power or whence shall come the stroke that shall sever the chain so fatally binding men's consciences to the miserable, worthless despotism of the Roman hierarchy? To this mistaken, this false, conception of unity, individual conscience as well as individual happiness is ruthlessly, unreasoningly sacrificed, and that by men who in all other directions are good and true.

O Rome, still powerful in thy decay, still bewitching, though clothed only in the faded rags of former finery, what is the secret of thy power in the world?

J. A. S.

### Grandmother's Wedding Story.

BY F. M. HOLMES.

The day before my wedding—many years ago now—but I remember it as if it were yesterday, the afternoon sun shone brightly down the road in front of my father's house, the dear old house which to-morrow I should leave for ever, and in the little covered porch sat a beloved relative of mine knitting.

Suddenly she called me to her. I was rather busy at the time finishing various little preparations for the morrow, but in a minute was by her side.

Are you at liberty, Amy dear? she said gently, at the same time glancing at me over her spectacles with a loving smile; I should like *one* more little talk with you before we lose you.

I shall be quite ready in a minute, grandmother, I answered, and then, lightly touching the dear old lady's forehead with my lips, I hastened away to complete my arrangements.

Not long after this I again took my place by her side, and merely saying, "Now, grandmother dear, I'm ready," I quietly awaited her further remarks.

She did not reply for a little time, dur-

ing which no sound could be heard but the steady clicking of the needles. . . .

Presently my companion said, more as if speaking to herself than as if conscious of a listener:—Dear me! it seems but the other day I was preparing for my own daughter's wedding, and now it's my little grand-daughter's. How time flies to be sure.

The old lady paused, as though her mind was lost in memories of the past, and her eyes filled with tears as she thought of the dear ones who had for ever gone from her in this world.

I still remained quiet, and began to wonder if I should ever become aged, and if so, how I should feel.

After a while she spoke again. She continued in the same tone as before:—So you are going to be married, dear? Well, I am glad of it, for Robert is a good fellow.

I assented to this in my heart, but outwardly I made no sign. I knew that if I continued quiet I should hear grandmother's story in due time. She always began like this.

Then presently she said, more briskly, Well, my dear, what are you going to make your married life?

Make it, grandmother? I said, in some surprise; why, what do you mean?

Mean what I say, my dear, the old lady answered, good-humouredly. What will you make it?

Why, it will be a very happy one, of course, grandmother, I answered.

Yes, yes, we hope so; but, you know, it won't be unless you intend to *make* it so. Let me give you a word of advice, child. When you are married don't forget to show Robert that you love him.

Why, grandmother, of course not, I replied, slightly hurt at the old lady's remark. How can you say such a thing?

Ah! my dear, we old people have seen strange sights. I have witnessed marriages that promised as fairly as yours, turn out, ah! so sadly! and I think the evil arose from the fact that the young people did not concern themselves to *keep* each other's love when once they found that they had got it. People so often forget that if courtship is to *gain* affec-



tion, marriage is to *cherish* it. I once knew a young lassie who spoke just as you have done. She thought that married life was to be an unbroken spell of happiness, and that she had nothing to do but to take it. The idea of *making* it such, never seemed to have entered her head.

How well I remember her wedding! It was, I think, the prettiest I ever saw, except my daughter's—that's your mother now, my dear. The sun shone so brightly, and the old ivy-clad church looked so lovely in its warm beams; it was very beautiful! the old lady nodded her head in approving remembrance.

The ringers rang the bells as though they each had the strength of four men, for you must know, my dear, that both the bride and bride-groom were universally liked and respected. They lived, in a little country village, where every one was known.

Well, their wedding day passed, as all days sad or joyous do pass, and they went away for their little trip. They were not gone long, for they had not much money to spare, but they came back looking as happy as if they had journeyed to all the beautiful places in the world, and then settled down to staid married life.

For a time things went on very comfortably. I did hear some old folks say that young Mrs. Green did not attend to her home duties as she ought, she did not keep the house as tidy as she should, but I did not then think much of it, you know; I fancied it might be only gossip.

Well then, in about a year's time Mrs. Green had a little babe. It was a beautiful boy, and she *was* proud of him, and no mistake. She was never so happy as when showing the babe about, and gradually she got into the habit of carrying him all over the place to be admired. And so she fell into the fatal habit of gossiping. Don't smile, my dear, it is indeed a very serious thing when a woman leaves her home duties and goes gadding about to gossip—I don't care whether she be a labourer's wife or a lord's, it's all the same. Of course the consequence was, the house was neglected more than

ever, and when the minister's wife spoke kindly to her about it, she only laughed and said—Oh, I do not mean any harm; and Edward is a good man, he'll never go wrong.

She generally ended by saying triumphantly, 'He will put up with *anything* from me.'

Well, things got worse and worse. The house was always untidy, and Mrs. Green herself became a slattern. Then it was whispered about that Edward had been seen frequently at 'The Anchor,' and he did not look somehow so fine, and noble, and healthy a man as he once did. Old folks shook their heads gravely, and said, What a pity! for sure never a couple started with brighter prospects.

All their true friends—and they had many—were deeply grieved. Things got worse and worse. . . .

The old lady passed a minute, and then continued in a low, grave voice,—At last, one terrible winter's night the wind rattled the shutters almost off their hinges, and the snow-flakes fell quite thickly through our wide, old-fashioned kitchen chimney and melted on the hearth, and when we were all snug in bed, there came a timid tapping at our front door. I wonder we heard, the wind was so furious, but in the lillings of the storm we could distinguish it, and then our big dog howled and barked so fiercely that we were sure some one was near.

Who could be out on such a night? I looked out of my window, while my father went downstairs to see who was there.

At first, when I glanced outside I could perceive nothing. It was all white; yet the knocking continued. I felt my heart beat quickly. What could this strange thing be that was tapping at the door, and yet could not be seen?

Then I thought I could dimly discern the form of a woman in the grey gloom; but it must be a woman dressed all in white!

I heard my father shout, while the door was still closed—Who is there?

And the faint answer came back, It's me. It's Selina Green. Oh, let me in, for pity's sake!



Father was not long in opening the door then, and by that time both mother and myself were by his side.

No sooner was the door opened than the white form I had seen before staggered towards us, clasping something in her arms, and then, covered with snow and with the thick snow-flakes beating on and around her, she fell across the door-mat.

I shall never forget the thrill of horror that shot through me as I recognized the beautiful bride of a year or two before; she looked ill enough now. She had only her night-dress on; and how the poor woman had found her way through the snow in that state, I know not.

But we took them in, and mother and I soon wrapped them up warm, and got some hot drink ready for Mrs. Green, but she would not touch the brandy. She started back from it as though it had been a serpent, and cried out, vehemently, No, no, I won't have that; that's the enemy that has turned Edward away.

It was in my mother's mind, I know, to say 'Why did you drive him to it?' but under the circumstances she was silent.

Well, to make a long story short Mrs. Green had a very severe illness after that. The exposure brought on a fever, which might have ended fatally but for the care and attention bestowed on her. But at last she got well.

No one ever knew exactly how it was that her husband had turned her out. But it was rumoured that he had come home that night raging with drink, and she had provoked him with reproaches, which might have been justifiable but were not prudent, considering the state he was in. . . .

And what was the end of it all? I asked, after a few minutes, as grandmother paused.

I was thinking how best to tell you that, my dear. For some time he did not come near her, and she gradually got worse and worse. At last we sent for him; she seemed to be so close to death's door. He came in one evening just as it was twilight; and I remember how their boy crowed with delight to see his father

again, and held out his arms towards him, for his father had been very good to him.

Edward looked at him sadly and with shame for a few minutes; then took him in his arms and hugged him to his breast, and strode straight up stairs to the room in which his wife lay.

What transpired between them I do not know. Such an interview was sacred. But this I know, that Mrs. Green soon got well after that evening, and Edward was never seen again at 'The Anchor.'

It was a hard struggle for him, for when once drink gets hold of a man, it's no joke to make it loose its grip. But he fought hard to reform, and slowly, one by one, his old friends came back to him. It's some time before a drunkard's friends and neighbours can believe in his reformation; but gradually they came back.

And his wife helped him. She saw her mistake and worked nobly to rectify it. Whenever he came home he found the little house (they had had to remove to a much poorer dwelling than the one they had at first occupied), neatly swept, and as clean as a new pin. There was no damp linen lying about to dry, no untidiness anywhere; everything was as bright, cheerful, and clean as the poor woman could make it, considering that, what with drunken breakages and pawnings, nearly all the necessities of housekeeping and furniture had gone.

Then she was herself so bright and cheerful; and the boy was nearly wild with delight whenever he saw his father. So what with these helps, and *one other*, the main one, their married life finally became what it should be, and they were as happy as any in the land.

And what was the *other* help? I asked, timidly. Though I knew what grandmother would say.

God's help, she replied, solemnly, for verily, and I have proved it, my dear, Except the Lord build the house, they labour in vain that build it. . . .

And this was grandmother's wedding story; I thank God she told it me!

It sank into my heart, and has borne fruit, for, daily asking God to help me, I

have striven in every way to do my home duties well, and tried to please Robert just as much after our marriage as before. And I have never had an unkind word from him, whilst he has always been as tender, sober, and God-fearing a husband as a wife could wish.—*British Workman.*

### The Missionary Prospect in Turkey.

(From the *Advance*, of Chicago.)

The turn events have taken in the Turkish empire is as unexpected as it is hopeful to the friends of missions. The work of the American Board has been pursued steadily, despite all the vicissitudes and calamities of war. Confidence has been felt that whatever might be the future of the empire, whether to continue as an independent government, or be divided among different European powers, or made subject to Russia, the interests of religious freedom would be so secured that the work begun by missionaries, with the consecration and toil and prayers of Christians, would go forward to yet greater success. We had not endeavored to forecast the future, to determine just how this grand result would be effected, but have felt a calm, hopeful assurance that the result would be reached. Now with the last tidings from Berlin, assurance seems complete. Not as we had thought, but as a higher wisdom than ours has directed, it seems that a freer course than ever before is now to be given to missionary enterprises. It is difficult to estimate the prospective results of the English protectorate. Yet they can not but be valuable. England has had large experience in India in such supervision and with the happiest effects. They have introduced and developed a system of popular education, and secured the enactment of wise laws which they have steadily enforced. The effect of this has reached beyond the portions under their direct control, to states still ruled by native princes, with a marked progress in ma-

terial affairs. But most of all, they (the English) have secured a large measure of religious liberty. Of all European powers, England is, therefore, fitted by character and experience for the work now undertaken in Turkey. Only the best results can be hoped for by the friends of missions.

Never before was the preparation so complete for the largest evangelical effort. It is only a few weeks since the translation of the Scriptures into the language of the Turks was finished. The scene that might have been witnessed three months ago, in an upper chamber in the Bible House at Stamboul, was one of profoundest interest to Christian civilization in the empire. A small company was gathered there, attracting little attention in comparison with the diplomats convened at Berlin a little later, yet a company on which angels looked with interest. There was Elias Riggs, after forty-five years of service—a man ready to preach in six languages, and who reads fourteen; there was Dr. Herrick, his co-labourer in the translation of the Scriptures into Turkish; an English missionary of the Church Missionary Society; three natives of the empire, one of them an Armenian (since appointed professor in the Marash Theological Seminary) and two accomplished Turkish scholars. They had just finished translating the last line of the last chapter of the Scriptures into the Turkish language. They laid the translation on the table, knelt around it, rendered thanksgivings to God for the privilege they had enjoyed in doing this work, and commended it to the divine blessing.

In a few weeks this translation will be issued from the press. The way is thus open for immediate and efficient labour among the Moslems. Thus is the preparation for evangelical labours among the followers of Islam, for the *first time*, complete, now that the way seems by the recent war and treaty open for such labours. The Scriptures can be offered to the people of all the principal nationalities in the empire.

DR. CLARK.

Boston, July 13, 1878.



### Temperance Meeting.

We are indebted to Mr. D. Urquhart, secretary of the Abstainers' Society, for the subjoined notice of an enthusiastic meeting, held last month in honor of the brave men who accept that principle on board the ships of Her Majesty's navy at present in the harbor. It was a matter of deep regret that another imperative engagement to attend an important meeting put it out of my power to meet this noble band to encourage them, and to be encouraged by them.

DAVID TRUMBULL.

The members of the Valparaiso Total Abstinence Society met in the Union Hall, on the evening of Oct. 15th, to give a farewell entertainment to the Total Abstainers on board H.M.S. *Shah*, who are about to leave this station for England; also to welcome the Abstainers of H.M.S. *Triumph* and *Liffey*, who had recently arrived here. About fifty from the three ships accepted the invitation. Mr. Blake, president of the society, occupied the chair. The meeting was opened by singing "Hold the Fort." Tea was then served, and after doing ample justice to the good things provided, the meeting was addressed by the following gentlemen:—Mr. J. Blake, Mr. D. Urquhart, Mr. J. Burgoyne, ship's cook H.M.S. *Liffey*, Mr. J. Bury, sailmaker H.M.S. *Shah*, Mr. G. Green, acting sergeant R.M.A. of the *Triumph*, and Corporal Chadder of the *Shah*. Recitations were given by Messrs. Burgoyne, Bury, Green, and Urquhart; and songs by Messrs. Wm. Sykes, J. Soule, J. Late, G. Thompson, and Miss Miller. Letters were received from the Rev. Dr. Trumbull, and the Rev. A. M. Merwin, who having to attend a church meeting on that evening, regretted they were unable to be with us. After concluding remarks by the chairman, Mr. J. Burgoyne proposed a hearty vote of thanks to the members of the society, for their kind reception that evening, which was responded to by three hearty British cheers. The meeting closed by singing the "Doxology," all being highly pleased with the entertainment.—*Secretary*.

### Valparaiso Bible Society.

The colporteur, Mr. Muller, has just returned from a trip to Concepcion, having visited Santiago, San Bernardo, Rancagua, Curicó, San Fernando, Rengo, Talca, Chillan and Concepcion; and having met at every point with special encouragement. His total sales during an absence of 36 days amounted to more than 190 dollars: 171 copies of Holy Scripture were sold, and 253 other publications.

It is hoped Mr. M. may, ere long be able to repeat his visits to those places. A demand for the Word of God is being created, slowly it is true, but effectually.

We are encouraged to hope the American Bible Society may yet see their way to continue their assistance.

There seems to have been some misapprehension on our part as to the terms on which they were prepared to help sustain the operations of our society in Chile. May the union of effort which has existed for several years be crowned with more signal success than heretofore.

The new effort in San Felipe cannot be kept up without aid from abroad. The hope that such aid will come from New York has been an encouragement to assume the new responsibility. For the six months already mentioned one of the missionaries has pledged twenty-five dollars a month out of his own private means, and another ten: but we trust the effort is to be sustained by those who have larger resources at command.

41 copies of Scripture were sold in the Depository, and 81 books.

EUROPE.—Mr. Watt, agent of the British and Foreign Bible Society, has distributed in the Caucasus, in Europe, during the year, by means of colporteurs, 61,000 copies of the Scriptures, of which 12,000 have been given away to soldiers in the hospitals. The others have been sold not only largely to soldiers, but also to Russians, Armenians, Georgians, and Turks.





## Sermon by David Trumbull.

April 24th.

Am I in the place of God?  
But as for you ye thought  
evil against me, but God  
meant it unto good.—*Gen.*  
50, 9, 10, 21.

Forty years having passed since the elder sons of Jacob sold their half-brother, their reflections on looking back over the interval were most painful and very strongly in contrast with those of Joseph himself. The decease and interment of their aged sire had, for reasons not very apparent, re-awakened their anxieties regarding the treatment they might look for at Joseph's hands: it had also been a matter on which they had even spoken to Jacob, for they brought a posthumous petition of the aged Israel (vs. 17): "Forgive I pray thee now the trespass of thy Brethren and their sin." When they communicated this message Joseph showed great emotion, was affected by it to tears. Possible it is their story was fictitious, because Jacob could have made the request to Joseph during his life-time had he participated in his older sons' anxiety. Anyway, they sent a messenger to speak for them: who naturally enough might be Benjamin, as he had had no part in their crime, being Joseph's junior. Whether it were feigned or a fact that Jacob had left such a dying request to Joseph it in any case showed the Brothers had been troubled and were so still. And so:—

### I.

The first point attracting attention relates to the Petitioners; it is the corroding anxiety and apprehension that grew out of a crime committed against another. From the hour of its commission, those ten men never had had peace. It was not a matter of God inflicting a punishment judicially, but he had given them such a conscience, such natural powers of mind, that so soon as they had sinned the recoil came. And it kept coming; nothing could keep it back; thus were they punished.

All the while they had been guarding that dire, hateful secret: everyone of them knew it, and knew they had practised on their father a mendacious trick about the coat of many colors stained with blood that he might conclude Joseph was dead from a wild beast; and yet they would have no one else know it. They dared not speak of what they had perpetrated. Some things might have been acknowledged, confessed, and Jacob's pardon asked: but not the crime regarding Joseph. They had to keep that to themselves even though it burned them every day like an ember laid on the living flesh: so that, twenty-two years after they had made the cruel sale, when they found themselves once troubled before an Egyptian Satrap, to whom they had come to buy corn, not dreaming all the while who he was, their first thought rose (42, 21): "We are very guilty concerning our brother." This was in Joseph's hearing; they never suspecting he could understand their words. But during those years O, what recriminations theirs were! It was a nightmare to them.

Then at length it all came out. The aged father was brought down to Egypt and saw again his lost son. How he learned what had transpired in the kidnapping, the history tells not, only there is given that request to Joseph to pardon them, brought after Jacob's death and in his name.

So it is, that apprehension follows crime, haunting it: first, lest it may be discovered, lest some turn in the events of Providence bring it to light, or lest an accomplice divulge it, lest in the delirium of fever it fall from the offender's own lips or those of his partners in transgression. All this Judah, and Reuben, and Simeon, and the rest had felt anxiously during a score of years.

Then, there is also the dread lest some punishment grow out of the discovery, lest the offended one may wreak vengeance, may publish the scandal, may impair the confidence others have come to feel,—lest the children, or the wife may receive painful revelations regarding him whom they trust and admire.

All the time he has to retain the secret, to suffer that dread lest it get out, and to be anxious lest distressing castigation come in some way upon him for it.

Thus dear is the price men pay who transgress, who live unscrupulously, who seek their gains or pleasures without heeding the law of the Lord. After long years the shadow still hangs overhead; a permanent cloud, lowering and dark, out of which the rain may any moment begin to fall, or even the lightning to gleam. So was it with those ten men, heads of families, conscious of crime and haunted by fears of its consequent evil: and, again, when Jacob died, once more they had anxious questionings, lest the man they had wronged, being invested with powers almost regal, freed from restraints regarding their father, might bring calamities in that foreign land upon their hoary heads.

## II.

Turn next to him to whom petition was made.

It is safe to say Joseph never in all his life stood in a nobler position than when he replied gently to their abject, timid, humble entreaty. He showed the true spirit of forbearance, for although he retained a vivid recollection of all he had suffered, yet did he not utter words of reproach. He might have been pathetic in dwelling on the enormity, the gratuitous cruelty of their misconduct towards him, whereas he rather sought to extenuate their crime by reminding them how God had overruled the transaction and brought good to pass. It was very great charity in him to attempt in this way to mitigate their remorse. The same piety which had marked his earlier life, and at which they had mocked, came in then to be their protection, their shield. Appeals to them to spare him had been in vain; they had disregarded his request that they should show him mercy and not sell him to the Midianite traders. Piety was not in their line. They had only the compassion of wild beasts, and seemed without natural affection: but piety *was* in his line and their appeals to him for pity, compassion,

and that he should show them mercy were therefore eminently successful.

The clause in which he answered them requires more notice." Joseph said to them: "Fear not, for am I in the place of God?"

There has been some diversity of explanation, but the simplest is to be preferred. Joseph means to say that, recognizing the evident overruling of the Almighty in their sale of him, he had no intention of assuming God's work of revenge. He had been troubled sufficiently at the time; but after the lapse of so long a period, after they too had formed other ties and had come to have children depending on them, he was not to assume the divine prerogative and punish, impoverish, make them suffer! No indeed. And yet, a man of less noble character, of more self-assertion, more inclined to brood over his wrongs, might have reasoned very differently and caused the full weight of an angry hand to fall on their defenseless heads.

Joseph in this is a model whom every one ought to imitate. He was not overcome of evil, but overcame evil with good.

And yet there was room for serious reflection for those to whom he spake even such gracious words. He would not rush in to apportion their exact collective or individual amount of blame, but would leave it all with God. If, however, God all wise and just, were to judge them, it was imperative for them to perfect their repentance before him, and secure his forgiving love. Joseph was not in God's place, because God in his own place would have to be reckoned with, and they had need to make their Covenant of peace with him by sacrifice.

## III.

The next valuable lesson for us rises to the Eternal throne, and bids us learn how Jehovah overrules the events of life; not only the good, innocent actions of men, but their harsh, vindictive, cruel actions he controls and, for such as trust him, brings better results to pass even by their means.



1. He gave no approval to their misconduct toward Joseph; but knowing it all, with parental pre-arrangement he allowed them full, freest agency, still guiding and governing the course of events in a way signally to magnify his power, to show the uses of his foreknowledge, and to bring out a delivery of ineffable value for Joseph, for them and theirs, for Jacob and even for the Egyptians. Out of the thistle of their crime plucked God those of opportune relief; disappointing their malice and humbling them before their victim.

So that no wicked person need ever feel sure that his crime plotted against the just, shall, even if it seem to succeed, win in the end what desires. He may entail all manner of guilt on his soul, and yet a divine overruling balk and disappoint him. God makes the wrath of the most evil disposed to praise him and he restrains the remainder. So he did with Jacob's ten sons; so he has done with others.

2. But it is far more a consolation to learn that God will protect every one who confides in him and walks with him. All things work together for good to them that love God, to them that are called according to his purpose. So Joseph found it; his enemies were bitter; you wonder they could be so bitter; they would stop at nothing: would first murder him, and then, relenting a bit, made sale of him—all to prevent his becoming pre-eminent over them. Carried off a poor slave laddie, to a foreign country of an unknown tongue, then made a household slave, then slandered and put in prison, it seemed as though Joseph's chances were at the lowest possible ebb. Was that what integrity had brought him to! Had he been less strict in his notions of doing right, at his father's house, he might have continued there at ease; less strict in his rules of personal purity he might have reveled in wantonness and not come to gaze upon the walls of a jail from the inside! But, if thus integrity for a time carried him down, it did not keep him down, but brought him up, and lifted him to a loftier position than ever he had filled before. Because he was trust-

worthy he came to be trusted. Because he felt he was under the eye of God, men found he was to be relied upon. Having faith in God, he was faithful in the tasks and trusts of life. This others ere long discovered; and, as it is commonly the case that some one is looking out for such a man, a situation opened for him that supplied every want and loaded him with honor. Had any, however, only seen him in the hour of his success, they might easily have imagined that he obeyed God because he was affluent, that religion was very profitable to him, and he pious because he was lucky; but that would have been saying the tender draws the engine, the vehicle pulls the horse. Joseph during mature manhood *was* prospered; but in his earlier years when he was developing his character, undergoing the severe tuition of hardship and great wrong, he had met with immense adversity. Had he then yielded to temptations he would have been ruined and overcome of evil; but he resisted, held fast to his integrity, obeyed his Maker, and overcame the evil rather.

3. Young man, that is what *faith* means. As some hold it, faith is only presumption, a determination to think well of self, one of the specious forms of self-flattery. A. says he has faith that God is to save him, but he has never repented of his sins and to-day positively means not to forsake them. But God can not save him; he is impenitent, and for him to have faith that he shall be saved is to hug the hope that the divine wrath will, in the end, prove to be only a false threatening. No my brother, God is not to be mocked even by you. He, with whom we have to do, will not allow us to deal that way with him. You must give up sinning, and you must reckon sins not according to self indulgence, fashion or advantage, sparing your favorite transgressions and rolling them as sweet morsels under your tongue, but every sin that you this day practise, or have practised during this past week, you must break off. You must condemn what Christ condemns, and set your face against it, or else he will condemn you for being not in him; and if not in him the more you

hope you are to be saved the worse for you. Joseph had a faith that made him careful in his behaviour. He believed God would take care of him in an obedient life, and obeyed God; he believed God would be displeased with him if he forsook that life and punish him, hence he would not forsake it. Faith is to be distinguished by the fruit it yields in your conduct. Nothing is easier than to imagine you have faith, though destitute of it. A life abstaining from evil, pride, self-will, and marked by efforts to exalt the Lord in holiness, is the only fruit that shows faith to be genuine. If you can detect in your life, such fruit, whether it be blossom or cluster, rejoice in it and protect it with constancy. If you cannot, then surrender to God without further waiting; by a private transaction in your own home give yourself to Him and promise Him to keep every commandment he has given. If, through long waiting or practice of any sin, this proves a greater task than you had expected, summon to your aid with incessant cry and prayer the vital force of the Holy Spirit to be shed divinely into your heart: and court the influence till there abound in you the fruits of the Spirit in all industry, probity, courtesy towards men, reverence, purity and humility before God. If you attempt to live such a life there are people who will tell you you cannot succeed; cannot get on it. To Joseph this, no doubt, had often been said by Simeon, Levi and his other brothers. And at one period he himself may have been tempted to think they were right; but he resisted and held on to his faith in God, and the result more than surpassed all his expectations. Joseph honored Jehovah, and the recompense of reward followed. His faith did not disappoint him, and it never does those who really exercise it.

Here, then, let us terminate the morning's study with the remark, first that

1.) It is a noble exercise of power when its possessor declines to use it for personal revenge. Its non-use then becomes an ornament. It is not a great credit to refrain from retaliating, because you are not strong enough to attack your opponent, but it is, if when able to do as

you please with him, you still are pleased to overlook his rudeness, insolence or injury; and forgive him as you hope to be forgiven of God.

Joseph's conduct is a classical instance of this. So long time had elapsed that he considered the crime of his brothers outlawed so far as regarded himself. No public reasons demanded their castigation; and for private reasons they should not suffer at his hands. He forgave them. So he comforted them and spoke kindly unto them.

Brethren, reproduce in your lives his generosity, and, as in his case, let it spring from your lofty unflinching obedience to God.

2.) This was the most direct way Joseph could have taken to endear himself, and recommend his religious principles to his brethren. It will not be amiss to recur for a moment to his phrase: "Am I in the place of God?" remarking that it is given in the Greek lxx: "Fear not, for I am of God," meaning belong to him, am his servant. The same feelings towards the Almighty that had made him religious in his boyhood and scrupulous in behavior, they then could perceive were causing him to be their protector and friend, and leading him to promise: "I will nourish you and your little ones." Such conduct is an argument for religion that few people can fail to recognize and respect.

3.) But, O friend, be not content with recognizing and respecting religion in others, but practise and live it yourself. To exhibit it Jesus Christ has come among men, been one of us and given a model life; bearing all things, he has laid down his life for you; he has risen again to life, to Heaven; and sits there to assist you now—as he shall to judge you yet. Come therefore to God in Christ, on Joseph's principle simply of believing obedience, and life eternal this very day shall come into your possession. The living Saviour now exalted to his regal seat will make you, when you pass away from earth, a happy participant in the glory of his celestial abode. What that glory may be transcends our power to paint, but if, as he bids, you shall forgive those

who injure you, you shall have your own sins forgiven though his shed blood. And if again, as he bids, you deny yourself and follow him you shall gaze on the king, in his ineffable beauty, and learn by experience the enjoyments of his Heavenly Kingdom. Some of you have not yet confessed your Saviour; let me affectionately urge you to consider whether your present personal connection with him can be what it should, so long as in this regard you fail. Let your faith be manifested in works, in acts, in the act of confessing him, in the work of bearing your testimony for him, in the work of faithfully obeying his commands.

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Record No. 117. July 23/81.

**Sermon preached by Dr. Trumbull in Santiago, May 15th.**

If it be possible as much as lieth in you live peaceably with all men.

Dearly beloved, avenge not yourselves but rather give place unto wrath, for it is written: "Vengeance is mine. I will repay," saith the Lord.

Therefore if thine enemy hunger feed him; if he thirst give him drink: for in so doing thou shalt heap coals of fire on his head.

Be not overcome of evil, but overcome evil with good.—ROMANS, 12, 18-21.

How are causes of quarrel to be avoided. Perhaps they cannot be; but quarrels can be at least forestalled. The apostle introduces the topic saying: "If it be possible" *εἰ δυνατόν*; for his thought is to meet the difficulties of life practically: not to propose anything utopian but only what is feasible.

I.

The aim of Christ is to promote fra-

ternity, not only among Christians, but between Christians and all men. And so the apostle addresses as "Beloved" a handful of believers in Rome the capital of the world, where they were to raise a standard of universal pacification. The prospect could not seem encouraging, but they were to fight by not fighting, to wage warfare against war; and lest the conditions of the conflict might dishearten them, he intimates that they were soldiers under a general who only asked each to do his part: "as much as lieth in you."

But a great deal does lie in every one. Going through life determined not to quarrel, the chances are very few of being drawn into a conflict.

— It "lieth in you" to avoid *giving* offense, whether in earnest or in jest. Christian courtesy should be the rule of every believer's life. Never utter a remark without weighing its probable effect on those who hear it, on their prejudices, susceptibilities, weaknesses and fears.

— It "lieth in you" to avoid *taking* offense. It is natural to resent an unfair remark, especially if the aim in making it be to wound; yet even then, the peaceful plan is not retaliation, but silence. Frequently that is the very best and most effective answer. It requires more than one to make a quarrel; it will be impossible if your determination is to restrain pride and not retaliate, even though offense be intentionally offered. If judicious you can plant yourself on a higher level than that of the gratuitous offender.

This the apostle specifies. "Avenge not yourselves" (in the original this imperative is the participle, *μη ἐχδικοῦντες ἑαυτοῦς*). To this, inordinate self-assertion always prompts, so that many consider it unreasonable even, if they are counseled not to retaliate. Hence PERSONAL INJURY is often resorted to as one's defense against an assault made on his good name; and yet really it does not prove any thing in his favor. Suppose a calumniator, having circulated a falsehood, retaliates on the man slandered for calling him a liar, and being the stronger of the two or more skilful, or having some other advantage, comes off best in

the fray: still this personal injury is only an aggravation of the original insult. The victor is no less mendacious because he has bruised the other man's face, after defaming him.

— Further, a common feeling is that retaliation is a protection against insult or wrong; but, the more retaliation is in vogue the more do insults abound: and although some evil disposed persons may be restrained by the fear of being at once chastised if they injure or insult you, and although they richly deserve the castigation that may be administered for their insolence, still that is not at all to the point presented in the Gospel of the Blessed Redeemer: who would have you succeed, not merely in terrifying the offender that has injured you, so as not to dare repeat the injury, but would have you disarm his hostility. I grant, you may cause him to repress his enmity so that he shall not dare show it in word or act, though he still retain it in his heart, merely repressed and ready to break out against you any moment when it may to him seem safe, or if not against you against some other who is weaker than you; whereas the Lord aims, in his advice to you, at a thorough cure. He would show you how to metamorphose your foe into a friend; to change his temper so that he shall not desire to do you an injury; nor in fact have a desire to injure any one else.

— There are instances in which it may be an obligation to bring an offense to the notice of government: the safety of society may require that the crime of which one has been the victim be chastised by the magistrate, for which he has authority from God, for "he beareth not the sword in vain." Hence in some instances it may be a duty to lay aside personal feelings of lenience and prosecute an offender on public grounds; but so far as the welfare of society permits, your duty is, even when injured or insulted or annoyed, to give place unto wrath. *Δοτε τοπον τη, ὀργη,* signifies to postpone, put off the execution of anger. Some have considered it to mean, *give place for the displeasure of God to be shown,* by not forestalling it, not taking it into your

own hands. This however is objectionable, because there is a tinge of bitterness in it which jars on the pacific counsel of the apostle; the meaning therefore is preferable "give space, room, delay, postponement to your displeasure at the harm you have received." Livy has a phrase like this in Latin, 8/32, "The legates standing around his throne besought him to postpone the matter to a later day, to give space to his wrath and time for counsel"—*dare suae irae spatium*.

The postponement of the text is to be in waiting for the Lord. And thus the Supreme Government of God is introduced: "Vengeance is mine, I will repay saith the Lord." However, the apostle does not counsel to lay aside passion because we appeal to the Most High to destroy an opponent. All he intends is to aid us in leaving our wrong to be treated as a public question, not making it a private one. Since God has said requital and vengeance belong to him, and since he acts without passion on grounds of rectoral fairness, we may leave every wrong done to us in his hands: and yet, we should do *this* appealing to him to show compassion, and signalize his mercy to the very offender under whose wrong we writhe. Learn from him who suffered the indignity of Calvary, and could say of his tormentors: "Father forgive them; they know not what they do."

## II.

Therefore the apostle proceeds, since "God will repay the offender feed thine enemy if he hunger, and give him drink if he thirst." This means that:—

1. A man is accessible through food; he is very different when you invite him to dine from what he is when you are making bargains with him in the counting-room, or encountering him as defendant before the Court while as plaintiff you sue him on a contract. It is therefore a good thing if persons who have been alienated can meet at the table of a friend. Families that have been separated have gathered on Christmas day in the old homestead and, eating the viands of the season together, have returned to



their homes, not the worse but the better for their renewed intimacy. Now, further, if an offender receive a invitation to come and partake of the hospitality of one whom he has had a question with, the probability is far greater that peace may be the result.

2. The counsel is not to be limited to an enemy being actually at the point of starvation, and yet that would only be a still more suitable occasion to take advantage of, and seek to win him by giving him relief that must be so much more welcome. Hospitality might be refused through pride; but if the enemy be suffering pangs of actual hunger, and his lips parched through literal thirst, it will be next to impossible for him to thrust aside the hand that is stretched out for his relief.

3. The thought of the passage, therefore, is that kindness touches the heart and will more readily be felt, if done by one from whom, through provocation given him, it was not expected. The phrase: "Thou shalt heap coals of fire on his head"—is too often supposed to mean, thou shalt cause him pain, a feeling of shame. The figure of fire, at first favors this impression, which is to be regretted, since it sounds as though the apostle still were telling how to secure revenge, whereas revenge is the item from which he would dissuade. We are not to seek it by taking the law into our own hands, we are not to seek it by an angry prayer hoping God may gratify it for us, and we are not to even to seek for it by kindness hoping thus to give an enemy chagrin or distress—making him feel badly and ashamed of himself. Either of these would be revenge, and would not give place unto wrath, postponing it. The significance of, "Heap coals of fire on his head" is to be sought, therefore, not in an unkind sense, but in the very best sense possible, and means: "In so doing thou shalt employ the most direct and effective means for subduing him and transforming him from an adversary into a friend. The kindness will be fire to melt him, to disabuse his mind of any prejudice that may have hardened it against you—if he has thought you proud, or that you despised him or did not care

for him; if his malevolence has grown out of an imaginary or real wrong you have done him: by going out of your way to invite him or seeking to relieve his necessities, you may hope to awaken in him benevolent and grateful sentiments—to disarm his prejudices and show him you are not his enemy but his friend.

### III.

The apostle's counsel terminates by reminding us that we are enlisted soldiers, who fight under Jesus, having joined him in the battle against evil: we must not be overcome of evil but seek to overcome evil with good.

This is a new theory of defeat and conquest. Men are commonly supposed to be overcome when they are captured, slain, imprisoned, or beaten, scourged, unable to retaliate, committed to the flames. But Christ's teaching is that those who have courage to endure such defeats are victors. Paul was scourged because he insisted on the performance of his duty in publishing the Gospel of Christ in hearing of all men; and so was a conqueror. Had he obeyed human in opposition to divine commands he would have been overcome. On one occasion he spoke rashly; touched to the quick by injustice he retorted on the high priest who had commanded him to be smitten on the mouth: "God shall smite thee, thou whited wall" (Acts 23, 3). The apostle was then overcome of evil. The insult obtained the upper hand of him, and he spoke unadvisedly: although, immediately, recovering his self possession he acknowledged his mistake. If, then, a person is led to reticence, when he ought to speak and declare the counsel of God; or loses his temper and retorts angrily; or becoming enraged gives his adversary a blow with fist, cane, whip or deadly weapon: he has been overcome. He that *ruleth his spirit* is better than he that taketh a city. Self-control is superior to the conquest of others. David never appeared better than when he refused the offer of (1 Saml. ii, 16, 10) Abishai asking to be allowed to go and "take off the head" of Shimei who was cursing David. Far more

a victor was the king that day, than he was when he treated his prisoners of war bloodily after defeating them.

God's child is to *overcome* by maintaining his integrity when tempted or wronged, when provoked and having power to avenge himself, by restraining the motives of his hot heart and refusing to render evil for evil. Then, a victor, he overcomes his assailant. He conquers his environment. He resists external force, and holds fast to the law of Christ.

This may be hard. No one ever could say it was any thing else. Victories always cost something: and victories over self cost more than any others. But the strong motive is furnished by the Master as that which sustained him while dwelling on earth, and that which will sustain his soldiers; who must go about in the world resolved to do all they can to win others to shun evil and keep the commandments of God; must aid others to fight their battle against evil and sin. The recovery of any one from selfishness to gentleness and benevolence, is so great a good as to be worthy of every sacrifice a disciple of Jesus may be called on to make. We can point men to the law of God, and remind them that he is their judge, that he will punish their sins, but our influence to induce them through kindness to obey him is the most sacred and effective prerogative we can exercise. Retaliation increases malevolence, but the soft answer turneth wrath away. There is too much suffering in the world for you to add to it; let your life be consecrated to its diminution as was that of the Son of God.

There are one or two points to which in closing I beg attention:

1.) One is a question: Will you enlist under Christ and try to overcome evil with good? This was the aim of his humiliation,—why he came to earth. Will you therefore imitate him in this city by seeking to exert, on all persons you are conversant with, an influence to make them God-fearing, virtuous, trustworthy, holy and unselfish?

2.) Whoever will do this shall accomplish good work for the kingdom of God.

Whether all the wrongs done to you are punished is an unimportant matter; of no more moment than it is that all the wrongs you yourself have done be punished. The only essential matter is that the kingdom of God be built up in your life and in other men's lives. Form, therefore, the habit of rating low the wrongs you suffer, and be more anxious to have him who has done you wrong repent towards God than to have him punished.

3.) Let it be kept in mind that this places the forgiveness of injuries on lofty and pure grounds:

—Because God governs, leave you the question of recompense for injuries received to him alone;

—And because you have occasion to pray him to forgive you, do you, therefore, forgive such as ask it of you; and for such as do not ask it seek, by rendering good for evil, to secure their conversion. In few things can a Christian more directly promote the conversion of people around him than in bearing injuries meekly, benevolently. Unbelief stands for ever abashed before the record of Jesus praying for his enemies.

4.) And this shows why our Lord laid such stress on our forgiveness of those who trespass against us, as to make it the measure of the pardon we supplicate from our Father in Heaven, bidding us pray: "Forgive us as we forgive." If you would have your offenses pardoned, it must be in the recognition of the demands of public justice against your soul, that before God you are guilty and personally to blame. When pardoned, you escape from wrath to come; converted, you turn to God to obey him. Then you should desire that others may be converted: and so the Holy Spirit, who leads you a suppliant to the Cross, will aid you to turn to your erring fellow-sinner who, in his sin, has hurt you, and try what can be effected by forbearance and gentleness on your part to overcome the evil that dominates in him, or at least remains there indwelling. Be more anxious that he be converted than that you taste the sweets of revenge, more concerned to see him bow to Jesus than to have him crushed under



the punishment he has merited. When this is your feeling you are not overcome of evil. Evil is not your Master. Self is dethroned; the Crucified one sits supreme in your affections, and his honor become dearer to you than your own.

O, brethren, unlearn those axioms that you have heard and repeated, perhaps, all your lives. Avenge not yourselves, but rather give place unto wrath. Postpone the execution of the mandate of anger, even though it be just. Bless him that curses you. Pray for them that despitefully use you. Do the man who has insulted you a kindness, if you can find an opportunity. Dwell not on what he has done to you, but on what he has need you do for him. If his wrong enrages you, you are overcome of it, conquered by it. If you long for vengeance against him or wish him damage, illness, ill-luck, loss,—you have received greater injury than that which he did you. His wrong may have been the occasion, but you have injured your own soul to an extent and in a way surpassing all he has done. It may be unavoidable that offenses come; but it is not necessary to be overcome by them. If you will prayerfully meet them as Jesus met them, and has advised you to meet them, you may make them the means of bringing your soul into more intimate communion with God, and into the serenest hope of acceptance with him; while you also may make them occasions for testifying anew and in the most unanswerable terms, before the world, for Christ; as well as make them, through the return you offer for the offense to the offender, an appeal to him to come to your Lord, to enlist under him, serve him and be saved by him.

Be not overcome, therefore, of evil, but overcome evil with good.

## Discourse

BY THE REV. DAVID TRUMBULL PREACHED  
IN UNION CHURCH, AUGUST 13TH, 1882.

### JOYOUSNESS IN RELIGIOUS WORSHIP.

Serve the Lord with  
gladness: come before  
his presence with sing-  
ing.—PSALM 100. 2.

Preceminently we may consider God is present when many congregate to hear about him. One can worship him alone in his house, in his room with Bible, hymn-book, liturgy or pious volume; or with no volume of any kind can sit in silence thinking of God, praising him, offering supplication all alone; and ~~we~~ will be in the presence of the Lord. If he really says to his Creator and of him what he feels reverentially in his heart, God will accept it as homage rendered to himself. But if this be so, why may not every man and woman remain at home? Why gather at set times and in public sanctuaries in groups, audiences, congregations? If God will meet us at home in our houses, why come to his house? Why doth the Lord love the gates of Zion more than all the dwellings of Jacob? If his mercy visits every house that pays its night and morning vows, why does it make a more delightful stay where churches meet to praise and pray?

I answer these questions by saying that public worship is valuable because it appeals to the social principle; its aim is to cultivate religious life and holy determinations of character through social contact: that one shall come because another does, that families shall come because other families do; and having come shall be all lifted up through social magnetism, the influence of mind on mind, that nervous influence of brain on brain which we feel, though unable to describe it, as it comes kindling our feelings when the strain of sacred song rises, when another in glowing fervor utters prayer, or when hundreds, hushed in silence, hearken to an orator's attempt to speak the truth of God. It seems to be one of the ultimate principles of our nature that we are influenced by sympathy with others and borne forward and borne upward as by a current, when we join with them in ~~con-~~  
~~mon~~ acts of patriotism, of amusement, of devotion and of piety.

#### I.

The reasons then for coming before the Lord's presence in the great congregation are

1. That *our own feelings* may be kindled; that, separated from the round of common cares, household tasks, business interruptions and distractions of talk, separated from the minor interests of life to which we are ever tempted to give undue importance, from pursuits whose value we are so prone to over-rate, we may intentionally come under holier, diviner impulses until we feel, past doubt and questioning, that we are not dead but alive unto God and communing with him.



Public worship has this power; some of you have experienced this as its fruit, its result. And though there be some who fail to experience what I speak of, yet that does not vitiate the positive experience of those that do. Some years ago a lady, an English woman, not of this congregation, said to another lady who is a member of it, that she often felt sorry for her, when seeing her pass on Sundays because she "had to go to so many meetings!" Seeming to look upon it as a servitude, that was borne grudgingly, a yoke ~~that~~ carried because it was necessary; not an agreeable, delightful service, but a weariness: such was her thought about it, and I believe she was a good deal surprised, not to say incredulous, when the other replied to her that the two services she attended in the Lord's house, every Sabbath day, were a comfort, a delight, that she came because she found it good to be here and would feel it a deprivation if she could not come.

Surely now it is not extravagant to set such an estimate as this on public worship. I am persuaded some of you assemble because you find it good to engage here in the worship of your heavenly Father, to hear recounted the loving acts and words of your Saviour; and very much surprised, I should be, if you do not go back to your homes with fresh courage to meet afterwards your trials, as well as with fresh enjoyment of your hope in God.

2. A second reason for coming before the Lord's presence to worship him is, that others may be encouraged to take hold on the unseen supports that he has revealed in his sanctuary and his word. There are dear children of our families, who cannot understand a tythe of what they hear, and yet they gradually come to comprehend, just as we did before them, what worship is, and what God is, to whom it is offered.

There are fellow Christians too, each having special wants, yet all much the same, who are animated to lean upon God, every time they participate in acts of public homage to his name: tempted some of them are to give over and walk his ways no more, to lay down the yoke and name of Christ, to be discouraged and lose heart altogether; to cease believing in what they cannot see; some have come hither more than once thus cast down, depressed, tried, but then getting glimpses of the distant heavenly hills, of the promised glory that is coming, and being reminded of the love of God shown in Jesus crucified, they have returned home resolved, though faint, still to keep on pursuing. Such are conscious of benefits obtained, their aspirations are cultivated, their perceptions quickened and their resolutions drawn out toward the things they are prone to forget but yet wish to remember.

And are there not persons who during all the week never lift their eyes from earth to seek after God? It may be their misfortune, or their fault, or both combined; but the fact is they bend forward, stoop down, look at the ground all the time, just like that woman "whom Satan, Jesus said, had bound lo! these eighteen years till she was so bowed (that) she

could in no wise lift herself up." Now it is just possible, by ourselves coming before the Lord's presence, to reach these persons; we may lead them to call on Christ and accept cure at his hands. Sympathy is a means of grace. It is powerful for leading men to evil, for leading them to do what they never meant to do, nor in fact ever thought they could do; and now let us consecrate this power of sympathy ~~they~~ to the recovery of men to the ways of righteousness.

## II.

Next let me speak of the spirit in which worship should be rendered and God be served. We are invited to serve him with gladness.

1. That lady whose remark has been quoted had somehow an idea that our worship in this church had gloomy and uninteresting elements in it; perhaps, that may have been her idea of all worship. My impression is that though a church-goer she never had participated in our services. While our worship is serious, and while it represents God as one who is not to be mocked, and who makes very serious demands and lays on restraints that are strict, yet it has never seemed to me to be worship that is gloomy. If, however, that has ever been the case, let us make it matter of special care henceforth that, while we worship the Lord with reverence and devoutly, we do it ever cheerfully and with gladness.

2. The theme to dwell on as we gather here is *Reconciliation*, peace with God, and his gift of Everlasting life. It is the privilege of every one of you to hear in this church the voice of your Father. The threatenings of Holy Scripture are indeed numerous, but not one of them is for you, the moment you have repented and returned to him. The broad branches, the rich foliage of the tree of life, make a shadow under which you are privileged to sit, whenever these doors are opened and we gather in the name of the Slain Saviour. Here righteousness and peace are met together, and in the happy union you should find gladness. There must be one ~~an~~ element of sorrow connected with all who refrain from accepting reconciliation in Jesus; for me it is unavoidable to feel sorrowful about them as they shunt themselves off from the table and joy of the Lord. I feel pained for every impenitent friend who robs his soul of peace, just as I feel sorrow for every one who throws his health away; but as it would be useless for me to refuse to enjoy my own *health* on account of those who lack it, so it is perfectly useless for a believer to despond and refrain from being glad when he has accepted eternal life at God's hands, because there are others who unwisely accept it not. Sorry one ought to be for the sinner and effort one ought to make for his conversion, but it is not of the slightest use to mope on his account and be miserable:

Rivers of waters may run down the eyes of a child of God, because his neighbors keep not his Father's law, but still that is no reason why he should fail to be glad in his Father's love. Would that all might come, and put on the wedding gar-



ment, and be happy participants in the feast the great King has made for his Son; but the willing guests need not refrain from rejoicing because others stay away to starve. Jesus, the Good Shepherd, invites his followers to assemble on the first day of the week, and oftener as they may find it convenient, to dwell upon his glory, to sing his praise, to call upon his name, to serve God in Christ happily, cheerfully and in gladness.

### III.

What then is it to serve the Lord in his worship. I answer this question by saying that:

1. Worship has a variety of forms. Christians differ as to its forms, and sometimes set an exaggerated value on forms which are purely conventional, but to which from childhood they have been accustomed and to which by use and wont they are attached.

2. All forms of public worship, however, may be fairly judged of, as to their value, on the social principle. Public worship ought to consist of (social) acts reminding the worshipers of God and lifting their thoughts heavenward. *Putting one another in remembrance* should be the rule. To remind and help one another should ever be the object kept carefully in view, in prayer, in preaching, in mutual conference, and specially

3. In holy song. "Come before his presence with singing," (this) is what the text exhorts us to do. This is one of the most delightful, winning and attractive points in Christian worship. We know that our Saviour and his disciples sang hymns. "In psalms and hymns and spiritual songs singing and making melody" says an apostle, Eph. v. 19. An interesting point of history is connected with this, Pliny, a Roman Governor, sent a report in writing in the 107 A.D. to Trajan, the Emperor at Rome, describing the then young sect of the Christians, a little more than sixty-five years after the resurrection of Jesus, in which he describes their worship. First he reports the testimony given in by such as had abjured Christianity under the influence of fear, that the "head and front of their offending lay in this, they were accustomed on a stated day to meet together and sing, before it was light, in responses, a hymn to Christ as God, and to bind themselves by a sacred pledge not to be guilty of theft, robbery, nor immorality of any kind, and never to falsify their word," (Lardner vii. 24). They came then before the Lord with singing and the theme of their song was the Redeemer as God.

The history of (more) modern churches shows a like appreciation not only of sacred music but of sacred verse; in fact this appreciation rises as the ages advance. Active churches are singing churches; those that have done most in the use of holy song have moved most the masses of the people—have drawn them in. The singing has been worship, the worship of God, but such a social form of it as has attracted and uplifted the crowding audiences, sometimes in the church, sometimes in the street, on the highway, in the open field, or under the arching trees of the forest. The word "culture," musical cultivation, I avoid because

churches sometimes err in that direction, having more music than singing, more culture than praise. Organ solos and quartet choirs not only execute music superbly, but stop people's mouths and reduce them to silence. At large on-lay the services are secured of prima donnas never known

To falter in chant or hymn or anthem  
splendid;  
And still enchanting, when the chant is ended

But the people all the while are expected to be dumb and only listen. This is not to be imitated. It is not praise, neither is to be praised. It is valueless as worship, if not worse than valueless. It distracts from worship; it destroys it. But singing in which all hearts and many voices join in the worship of God can hardly be overrated for its exalting, thrilling and sanctifying power.

Now, in order to conclude let it be added:

1. That public worship comes in only as a branch, a *part* of the "service" of God. We must give this word *service* a wide, full meaning. To serve God is a life; and worship before his presence is a means for sustaining a life that serves the Lord. Never is the service of public worship to be put instead of the service of obedience. Let us therefore praise, read, be read to and listen, pray and study, not with inattention in God's house, not with listlessness, but ~~let us~~ enter on the worship always as serving the Lord, with an object, definitely in view—to learn more of his truth, in conscience to feel more of its power, and in heart more of its consolation.

2. There are two errors not possible only, but of frequent occurrence. *First*, the error of serving the Lord without gladness. This is the danger of Christian minds, devout people, conscientious persons. The poet Cowper was a sincere and cultivated believer who served God with a new heart and right spirit, and yet was distressingly sad. He did not serve the Lord with gladness. Early and again late in life be it remembered, however, he was a man of disturbed mental health, which makes it a question how far he could or could not control his gloomy tendencies. But let me counsel you all to accept the service of Jehovah so distinctly as your chosen course of life, that all anxiety may be put away and you may know that you are his. Make a complete surrender accepting the redemption offered in Jesus Christ. Do this, and then let your service be prompt that your hope may be bright. Live in the activity of Christian faith and in the elasticity of Christian expectation. There is no condemnation to them that are in Christ Jesus, who walk not after the flesh but after the spirit.

The second error is that of gladness without serving the Lord. This is more harmful even than gloomy piety, especially to one's own soul. Happiness without God is like sporting on the brink of the precipice of death. Peace in sin is false peace; it is no peace: it is delusive; it will bring disappointment to the soul, and the soul itself to beggary. You deprive yourself of the comfort of religion in the world and are unprepared for the need which at any day you may be summoned to enter, with no prospect save that



hearing the divine Saviour pronounce your sentence of perpetual exclusion from heaven.

3. Therefore let me urge every hearer to make this day the wise choice to serve the Lord. Accept the yoke of him who comes to save. All is ready and by covenant with him remission can be obtained instant, full and free; you can become an heir of God, a joint heir with Jesus Christ. In every change and emergency of life you will have heaven in prospect. Calmly you can dwell upon the possibility of your death; can with serenity look at all your risks, and live in gladness, come what may, because reconciled with Jehovah.

I counsel you all to cease regarding religion as gloomy; 'tis a man's own fault if he esteem it so. By taking it to your heart, opening your heart to it, and having it thoroughly and consistently pervade your life it will afford serener joy, and purer satisfaction than can ever be found in ways of irreligion. Drop from your mind the gloomy Christian as a type of what a child of God has any right to be. If you see such, look on them as mistakes. Despise them not, but consider them as only convalescents whose spiritual restoration is as yet of an imperfect development. Be a Christian, a resolute one, a decided one. Recast your definitions and look on serving the Lord, never as a thing to be avoided, but as the bloom and efflorescence of truest life; as another expression for holiness, as the best fruit a life can yield, useful, satisfying, dutiful. Make duty a pleasure, your rule of conduct in all respects to perform the will of God yourself and win others to perform it: then I can guarantee, you will serve the Lord with gladness, be delighted to come before his presence with singing here on earth among his people; and finally Jesus will bid his angels at death receive and introduce you to his right hand to participate there in celestial anthems.

## Discourse

PREACHED IN UNION CHURCH BY THE  
PASTOR, AUGUST 20, 1882, ON THE AN-  
NIVERSARY OF THE SABBATH SCHOOLS.

It is a pleasure to meet again the scholars and teachers of the schools on another anniversary. In both there are 125 pupils, and 16 teachers. To-day let me ask the attention generally given by the scholars, as also the sympathy of the friends who are kindly present, while we rise to contemplate the purpose of the work this day brought forward prominently as a branch of Christian effort in this church. In a few words the purpose may be shown: We would participate in the crowning of Jesus Christ, honoring him who in dishonor laid down his life for us. Therefore I invite you to figure to your mind a curious, antique, historic picture that was shown many years in fact centuries ago, and represented the crowns of our Saviour; you have it described in

ZECARIAH vi, 11:—  
Make crowns and set  
them upon the head of  
Joshua the High Priest.

After Jerusalem had been burned, ruined and the temple destroyed and the people carried away and kept captives many years, some had returned and were trying to build the houses, city walls and temple up again, because they wished to preserve religion. All had not returned. Some had remained in Babylon, but hearing what had been done for restoration they sent messengers with silver and gold to help the work. God directed Zechariah the prophet to tell them that the best way to help the work with that silver and gold was to make crowns and place them on the head of Joshua the High Priest: The object being to encourage the godly people, by letting them know that God had designs reaching many years ahead, and aims of spreading religion into nations far off. Joshua, the High Priest, was poor and poorly clad, and it did not seem as though the religion he represented could even be kept up in Jerusalem, let alone spread into other nations and other ages. But God's plan was very different: he meant that the principles of religion which that High Priest loved, and was trying to restore, should last and grow; that it should be developed, its real meaning brought out, its divine intent shown in blessings for all mankind. Such was the occasion when God gave to Zechariah the message recorded in these verses.

1. The prophet was bidden to say to



Recd Jan 28 '92.  
No. 123

## The aid of God in the renewal of the Soul.

SERMON BY DR. TRUMBULL PREACHED IN  
UNION CHURCH, JANUARY 8, 1882.

How much more shall  
Your Heavenly Father  
give the Holy Spirit to  
them that ask Him!

In all the compass of the Word of God  
no more cheering and elevating assurance

is to be found than this. To thousands  
it has imparted new energy to strive  
against sin, to rise above self, to shake off  
the exuviae of an erring or profane life,—  
and to attempt what had seemed the  
almost desperate task of becoming holy.  
The Father in heaven will hearken to  
the petition, hear the request and attend  
to the prayer of the supplicant who asks  
for a mind renewed. Superficial reforma-  
tion will not meet the case. It will not  
answer to prune off this fault or the other,  
but the soul must have a change wrought  
in its perceptions, tastes, preferences and  
affections. Then obedience will be satis-  
factory, costing less exertion and yielding  
purest pleasure. The reason religion is  
such a yoke and burden to some is they  
have not gone far enough, have only ac-  
cepted it in the conscience and not  
obtained the enthronement of God's law  
in their love. And now to encourage  
such, helping and uplifting them, Jesus  
declares that God the Creator who at first  
formed the mind will now make all things  
new; will repair wasted force of character,  
and restore that tone of moral health  
which the neglect of his commandments  
has undermined. He will give the Holy  
Spirit to them that ask Him. Jesus  
says: "How much more will He give" it!  
Here is no fictitious assurance of divine  
aid, but with deepest emphasis of asser-  
tion Christ teaches that God stands more  
ready to bestow on every man the inward  
influence that shall lift him up in excel-  
lence, than fathers and mothers are to  
supply the natural wants of their off-  
spring.

Wonderful often is the effect on a selfish  
man when he begins to feel the claims of his  
children. He who was never known be-  
fore to be generous deprives himself of  
luxuries that he may provide for the  
wants of his boy: his arm is nerved anew  
for toil and hard tasks by the thought  
that little, loved ones at home will be  
partakers of the benefit. And God is  
even more ready than this to hear any  
prayer for his Spirit's grace!

When it is said: "Ye being evil,"  
understand it *first* in comparison with  
God himself, who is holy and unselfish;  
while *second* it reminds you that, though

a person care for the wants of his children in full exercise of natural affection towards them, still he may be evil, because without a particle of loyalty to his Creator, the parent ever caring for and sustaining him. Thus tenderly, in passing, Jesus reminds you that you need restoration, that your moral character is defective, and advances straightway to indicate the method of successful restoration. They who are evil towards God can become holy, obedient, pure, good. The difficulty by which many are detained, and kept from becoming good is their not knowing what it really means: weighed in God's balances they are found wanting, while tested in their own they imagine they are full weight. But when the opposite feeling commences—when the phrase "All have Sinned" is translated into "I have sinned," then is a man not far from the Kingdom of Heaven. The simple wish to be a Christian is itself a ground for encouragement because it evinces a new state of mind already setting in, which the Holy Spirit can deepen until the entire heart is surrendered.

Let us then notice what is the operation of the Holy Spirit that we need and that may be looked for in answer to prayer to God.

### I.

He will first exhibit truth to the mind. One of old asked Jesus the question, "What is truth?" Sceptically Pilate asked it of his prisoner, not believing him able to answer it, scarcely believing any answer could be given to it. At all hazards, he stopped not for an answer. And yet what a question! Filled with what ineffable importance!

For acquiring truth study can do a great deal, and experience, more. Many things can be learned, moral truths, religious truths. But yet when nature has taught much, deep queries remain still without solution, without reply. The thoughtful mind pondering and longing for information enquires, Where is God? Why does evil exist? Why is sin permitted? Why do pain and death hold sway? Many, beholding the oppression that pre-

vails, have asked whether God notices conduct, and whether account is to be rendered after death—will there be a judgment—reward—retribution? Will there be punishment for sin? In fact, What is sin and what, duty? The great question the Gospel comes to answer is whether sins that have been committed can be pardoned, and on this and all kindred questions the mind caring to know the truth may solicit from God the illumination of the Holy Ghost. He giveth liberally and upbraideth not. And though you may not expect new revelations, yet will the Holy Spirit open your heart to comprehend the truths God hath already made known and revealed by prophetic voices and apostolic pens.

1. Thus we read of a woman, Lydia, "whose heart the Lord opened that she attended unto the things spoken by Paul." (Acts 16, 14).

It was said to Timothy (2 Tim. 2, 7), "The Lord give thee understanding in all things."

The promise of Jesus was (John 14, 26), "The Comforter shall teach you all things and bring all things to your remembrance."

Paul addresses believers (Eph. I, 18), "The eyes of your understanding being lightened that ye may know what is the hope of his calling and what the riches of the glory of his inheritance."

The Psalm (119, 18) says, "Open thou mine eyes that I may behold wondrous things out of thy law."

Thus constantly does the Bible show that, after revelation has been made in the inspired Word, still the worshiper has the aid of the Spirit to fall back upon: may ask for his illuminating rays to shine in the soul—to aid in comprehending the verities God hath made known.

2. No one, however, will be much impressed with the value of this assistance until he has sought and enjoyed it; but the enquirer making an effort to descry the profound points of divine philosophy and feeling lost in view of them, seizes with joy on the Redeemer's assurance that the Spirit shall lead and guide him: and after being so led, gazes with admiration on the effected change of which he is con-



scious. How erroneous his opinions held before seem to have been! How dull, perverse, inattentive, mistaken had he been about God! and about himself, his character, danger, conduct, duty, interest and happiness! But when the Spirit has kindled the light within, all is changed. A light has been brought into a dark room dispelling imaginary fears, disclosing real ones and showing how to avoid them. The Bible long possessed, read, studied possibly, and yet but dimly understood, now interests while it instructs. Though the sum total of divine science is by no means digested, yet the difficulties have begun to yield, subjects take shape, practical duties become intelligible and doubts begin to fade. The reasons for the atonement come into view, the relation of the Gospel to the law being perceived the turpitude of disobedience sobers the mind, while the contrasts of divine love are appreciated. Even the technical terms and phrases of religion, once so confused and indefinite, are found to be indispensable and fraught with a rich significance. Religion having been like a cloud-covered valley, in which the soul could see neither distinctly nor far, becomes now a landscape clear and wide under the radiant beams of the Sun of righteousness. Morning rays pierce its ravines, disclosing the grove, the stream, the lawn, and fields of pastures green. When the Gospel is thus unveiled by the Holy Spirit, the believer can only say: "I was blind, but now I see!"

All need thus to be taught of God, and all may be, for he stands as ready to give his Holy Spirit to nourish the soul with the angelic food of truth as ever a mother stood ready to give her child bread.

## II.

The aid of the Spirit may be obtained also to transfer to God the soul's love. It has been questioned whether we can guide the affections, and doubtless there are difficulties in anything like an instantaneous transfer of your love to one you have disliked and avoided. And yet the affections can be changed, can be controlled. A boy who had broken from

home when his father sought to hold him back from dissipation and gambling—who rebelling had left the house, hating its restraints, not honoring, not loving his parents, certainly could have controlled his affections and fastened them where they naturally and dutifully belonged; and he knew, when bearing annoyance in a fore-castle later on, and pining in a hospital, that he could then turn his love to those to whom by ties of blood he was bound. To say he could not love that father and mother, who followed him daily with anxiety, though ignorant of his whereabouts, would satisfy no one. And no more can we allege that we cannot turn and love God with our whole heart; we ought never to have done anything else, and if we dwelt on his character revealed, that would draw us towards him. But still there is a difficulty in fixing our love on God after a life of sin, and at that point the aid of the Holy Spirit is offered to everyone asking. He will make the heart tender—teach to fear—help to love. He will work impressions of sin's heinous nature in the conscience. He will make the blood of Christ seem precious and impart to Calvary a significance melting and sanctifying. An aged Christian being asked to describe the proof she had that she was a believer, said after a moment's reflection: "This is it: what I once loved I now hate, and what I hated then, now I love.

A little girl in Constantinople became anxious for her soul, felt a new heart was necessary, went to her knees and prayed for it—as her teacher told her she could. But her heart seemed like ice. She did not love God. She continued to pray: "Oh Lord, help me to love thee." She pleaded, for she could not bear denial. God heard her, and rising from her knees she went to her teacher, saying: "Now I do love God." Her heart was filled with joy; she told her classmates, two others of whom followed her example finding peace, and a sweet work of grace went through the institution in which she was a scholar.

A pious Baptist layman went half a century ago to Geneva to spend a winter:



the theological school founded there in Calvin's day was cold, the students rationalistic, doubting, worldly; he invited them to his rooms proposing to read with them the epistle to the Romans. They came—he implored the outpouring of the Holy Spirit,—and of eighteen who listened sixteen gave themselves to Jesus Christ. One of these was D'Aubigné the historian of the reformation, who ten years ago passed away from earth, full of zeal, hope and love, knowing in whom he had believed and confident he was going to be with his Lord and Saviour. These are the results of that which Jesus meant in saying, Your Heavenly Father is willing to give the Holy Spirit to them that ask him.

### III.

Nor is it merely a matter of feeling or sentiment, but these cases show He will so transform the character that life shall bear witness to the change. He will assist the soul to overcome the love of selfish sinful pleasure, to say, No, to allurements, to check the evil thought and silence the impure fancy. He will aid to perform difficult duty and to find pleasure in what once appeared irksome; to meet life's trials and to adorn the doctrine of God our Saviour in all things. The great task of the Christian after he has acknowledged the truth is first to form the generic purpose of obeying God, and then to carry it out in the details of life, in the particular cases that rise in every succeeding day. Here comes the strife between habit, corruption, influence of others, temptation, on the one hand, and duty, piety, faith, on the other. Any who have made the attempt to obey know the meaning of this strife: in reading the Bible and in prayer alone with God the best impulses are active in the soul, and the resolution is formed to overcome besetting sins and lay them aside, to wear the armor of righteousness on the right hand and on the left; but when we mingle with the world, when obstacles to piety present themselves, when slothful delay says put it off, when habit awakes to wonted mastery or there is provocation to be im-

patient or to indulge in self-display, then is resolution strained, but then the soul may cry to God for His holy Spirit. In the very center of your conflict it is your privilege to call on Him, and if you do call He will aid you to overcome. Paul speaking of this strife said: "The evil which I would not that I do (Rom. 7, 19), the good that I would I do not.... Who shall deliver me from the body of this death?" But he triumphantly adds: "I thank God, through Jesus Christ our Lord." The spirit of promise on whom he relied came to his assistance; and he will come to yours.

— Be ye therefore filled with the Spirit. God will give to them that ask. Let not a day pass without soliciting this gift of gifts, which will fortify your soul in virtue.

— Grieve not the Holy Spirit by whom you are sealed to the day of redemption. He will be grieved if you restrain prayer, engross your mind with worldly pursuit, live by selfish maxims and hold the truth in unrighteousness.

— If instead of grieving the Spirit you desire his influence, this assurance given by Jesus is a well from whose depth of crystalline waters, you, oh fainting Christian, may draw cheer and strength. The young men shall faint but they that wait on the Lord shall renew their strength, they shall mount up on wings as eagles, shall run and not be weary, walk and not faint.

— There is a supernatural element in Christianity still operating. The age of miracles seems to have passed when the foundations of evidence were laid, but there is a departure from the order of nature still witnessed in our own century. God, withholding His Spirit when not asked for or when His people sin, and giving in reply to prayer, confession and repentance to produce results of conversion and holiness, comes out from His invisibility, reveals His arm and gives renewed proofs that the Gospel is His message of life from heaven. And this test every person may apply to the Gospel. My hearer, you may apply it. Ask and you shall receive. Court the influence of the Holy Spirit and this power shall en-

ter into your mind to lift you above yourself and cause you to feel the motives of eternity. Be urged, therefore, to take hold immediately on your Father's offer. Pray for the penitential heart, for faith clear and pure, and for an obedient will. Pray for the loyalty of a soldier, the fidelity of a subject and the affection of a son. God will create in you a new heart and renew within you a right spirit. Then you will have on the wedding garment; will find pleasure in sitting at the Lord's Supper with his people; and will find welcome when it shall be fulfilled in the marriage supper of the King's son in the kingdom of God. Enter into covenant with Jehovah by sacrifice, receive his promise, to be fulfilled in your own conversion, and escape for ever the doom of them who through neglect of God are lost.

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Recd Feb 25/82  
No. 124

**The Water of Life, slaking thirst.**

SERMON BY DR. TRUMBULL PREACHED IN UNION CHURCH, JANUARY 29, 1882.

Jesus answered and said unto her, whosoever drinketh of this water shall thirst again, but whosoever drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall be in him a well of water springing up into everlasting life.—JOHN 4, 13 and 14.

Would it be possible to convince you, my hearer, that the purest joy known on Earth is within your reach? It is, if you will only drink the living water. If you consent to come to Christ you need not thirst any more. The collective Church is privileged to rest on the Son of God as her salvation, and so is the individual member. In case you are anxious, return and Jesus will comfort you; if you have hardships to contend with, he will evolve from them your sanctification; if your way in life seems hedged up, ask him to remove from it the hindering mountain and it will be cast into the ocean; if afflicted, call on him and he will console you. In Christ there is peace like a river for permanency, like crystal for clearness: reconciliation to allay anxiety, and the Spirit's inflowing grace to make you a new creature. Such are the encouragements which psalmists and prophets have sought to make intelligible and attractive, which apostles recommend and on which Jesus has dwelt in these winning terms. God waits to be gracious: waits for you to

submit and as a child call on him. The water of life flows freely and near you, near every one. Draw it up and drink. You will find refreshment and will be enabled to say,

"I came to Jesus and I drank  
Of that life-giving stream:  
My thirst was quenched, my soul revived,  
And now I live in Him."

I.

The first point is to enquire what Jesus meant by "water," and why he employed the term. He used it to signify something pleasant. Take the world through and there is nothing that comforts men more than water. It may not be called exhilarating but 'tis very refreshing, and does not leave behind it a depressing reaction. It is suited to all animated life. How welcome to those who have been deprived of it! How grateful to the thirsty! How invigorating to the weary and exhausted! Jesus speaks of living water, the water of life. When the 23rd psalm mentions still waters, or "quiet" as the quaint version we sing has it, the idea is of repose in a valley; but here it is water to drink, meaning something to restore the soul as water from a spring does the body.

1. The circumstances under which our Lord employed the term are instructive: a woman greatly benighted, who knew something but yet very little of religion, who had encountered hard usage, borne some censure and deserved much, having come out from her home in Sychar to draw water from Jacob's well, expressed surprise when our Lord asked her to give him a draught from her pitcher, because he was a Jew and she a Samaritan. This afforded him an opportunity for telling her of the living water which he could give, which drinking one should never thirst. She was interested and asked him to give her of that water. He bade her summon her husband, and to this she replied that she had none. Various reasons have been imagined for the command to call him. The real reason was that Jesus was already beginning to answer her request for the water of life. To give her

that was a more difficult thing than she imagined. The initial point in drinking the water of life was for her to feel and acknowledge her sins. Jesus knew all about her, but aimed at having her know herself; and so, stating that she had had five husbands who might lawfully be so designated, he charged that her life had since become reckless and openly impure. This was said in order to save her, however, to reclaim and console her. As she was then living she was ever thirsting for a peace of mind, she was never finding. No refreshment found she in her irregular and sensual life; and yet if he could only bring her to admit that she was sinning, to own her life was an offense before God, then could she be refreshed, then drink and have slaked that feverish self-reproach which was daily making her miserable.

2. The water therefore was the doctrine of reconciliation with God; that doctrine as Jesus imparted it would refresh her soul, and does refresh every soul that receives it. It is a doctrine that does not flatter any one but aims at uttering only the truth and bringing it home to every heart. If a man had really not sinned he would have no need of it; but if any says he is not aware of having sinned, that only shows how much he needs to drink of Christ's living water, whose first point is to have each of us become aware of the real state of the question between God and us. The initial item of the water of life is a conviction wrought in a sinner's soul that he is not alive, but dead towards his Creator, and in need of spiritual restoration. Jesus waked the son of the widow of Nain as they bore him on a bier to the grave; and there are in this church now young men whose souls are as dead for God as that young man's body was for his mother when she laid him that day in his coffin: they are dead in trespasses and sins. So long as they are unaware of it and deny it, there exists no hope of their obtaining eternal life. A deceived heart has turned them aside. They may have a name to live, but are not alive. That woman was not alive; although, as soon she had been reminded of her sin and convinced of it, she at once enquired of

Jesus where could she worship? Might she do it where she lived or must she go up to Jerusalem? His answer was that she had only at that moment to worship God in spirit and in truth, sincerely renouncing her sins with repentance toward God, and her prayer should then and there be heard. That was the second item in the water of life: that she was guilty and to blame was the first, but the second was that God stood ready to accept her worship, to hear her cry for his pardoning love. To commit and conceal her sins was only to increase her thirst by continuing in them and incurring the further displeasure of God; whereas to own them, confess them and cast them off would at once introduce her to divine peace and slake her thirst.

3. Jesus would himself secure her pardon in pouring out unto death his own soul, and would give it freely to her as to every suppliant; while the renovating influences of the Holy Spirit should be also sent to her assistance, and that of every heart that felt its plague, knew its obduracy or deplored its weakness. The water of life has in it ingredients which distress the soul and are even fatal if used alone. It is only the compound that refreshes and imparts life. Fear the apprehension of danger, of divine wrath, is an ingredient in this water of life as given by Jesus Christ. One man has no dread of the wrath of God and says he cannot think God can be angry with the wicked; but that grows out of his wickedness, the root from which his godlessness springs. Christ taught nothing like God's inability to be angry, but spoke of the consequences of sin with a distinctness and an emphasis that are fearfully alarming! His speaking so was a part of the doctrine of reconciliation, of the water of life that he asks you to drink if you would live forever. Water has in it two ingredients—hydrogen and oxygen, one to eight parts: the mixture gives life to every breathing thing. Hydrogen alone would destroy life, cannot sustain it; there must be the oxygen mingled with it. And in the living water of Jesus there is a wonderful analogy. Apprehension, dread of punishment for sin; fear of God's dis-



pleasure and indignation bear a proportion in the living water: but fear alone would stifle life in the soul of an anxious sinner, while mingled with the promise of pardoning love and mercy it gives nerve and force and strength for obedience. No man can live on fear alone: but again no soul can live dwelling on compassion alone; it must be compassion hoped for while you admit you have sinned against God and fear lest he pour the sanctions of his law down upon you in time and through eternity.

## II.

This shows what the act of drinking is—what Jesus had in mind when saying: “Whosoever drinketh of the water that I shall give him shall never thirst.” He does not mean that a single draught would answer the soul’s need and repeated draughts not be required, for he specifies that the refreshing fountain would be opened in the penitent’s heart, so that he would not need come to draw at a well, but have a spring in his bosom.

The act of drinking the living water means ceasing to drink at Sin’s broken cisterns. To relinquish disobedience to God is imperative. Continuing in any known sin, the thirst of guilt will not be allayed. No one can have peace with God whose conscience is burdened; but when the soul surrenders, the fever is quieted, the heat diminished, the thirst slaked. Then it has only to accept Christ crucified, and his blood cleanseth from all from all sin. The moment you resolve to sin no more, you can appropriate the promise of Jesus that he will cast none out that come to him. He gave his life a ransom for many—his blood was shed for many for the remission of sins—he gives eternal life to all that come unto God by him.

## III.

That brings you to the promise that pardon in Jesus slain, if once it is received as offered by him, becomes a permanent, lasting, durable and sanctifying state of peace with God. It is not merely that the soul gives a cold assent, but in receiving Christ you may expect the Holy Spirit to enter your mind. Ask, and

Christ will send his Spirit to apply his doctrine to your heart, deepening your experience, causing you to perceive his truth in new lights, aiding you to discern what at first has been cloudy and dark, and working in you a sweet comfortableness to all his holy will. In fact, the truth as it is in Christ will become a part of yourself; his thoughts will quicken your thoughts; your mind will not need to live on influences brought from without, but a remarkable identification, through the indwelling of his Spirit, will take place with your mind, so that your feelings, purposes and affections, while truly your own, shall still be he truly his. This will not lead you to disesteem the reading of the Gospels, nor to have contemptuous ideas about worshipping the Lord with his people, but the up-springing of pious sentiment within you will tighten rather the bonds of sympathy with all who receive him, and will make you more and more anxious to comprehend him fully: to follow on and apprehend that for which you have been apprehended.

1. By this means the service of God becomes spontaneous, hearty, not laid on as a burden that a believer has to carry. Even the severer acts of self-denial become a pleasure. He carries the burden because, fearing God, he has accepted a pardon which allays fear; he has found reconciliation and had rather obey than go on in sin.

2. This is what Jesus meant when he said: “My burden is light.” Christ renews the heart and works in it the results of holiness:—he is sanctification as well as redemption to the submitting soul. I am afraid lest some of you are halting here instead of advancing; but any Christian is unwise who halts at anything short of surrendering all. Do not be content to live without Christ. Do not be satisfied with making what is convenient for you, the rule of action. Do not indolently fall in with the way of the world, or the way of worldly members of the church, or the way of self-indulgence. “Deny thyself and take thy cross” is the Redeemer’s great command. The more strenuous and exact your obedience to

Jesus is, the more will you enjoy the cool and cheering draughts of the water of life. Refrain from sin, abstain from all appearance of evil, and your peace shall be as a river. This is what comes from keeping the commandments of God.

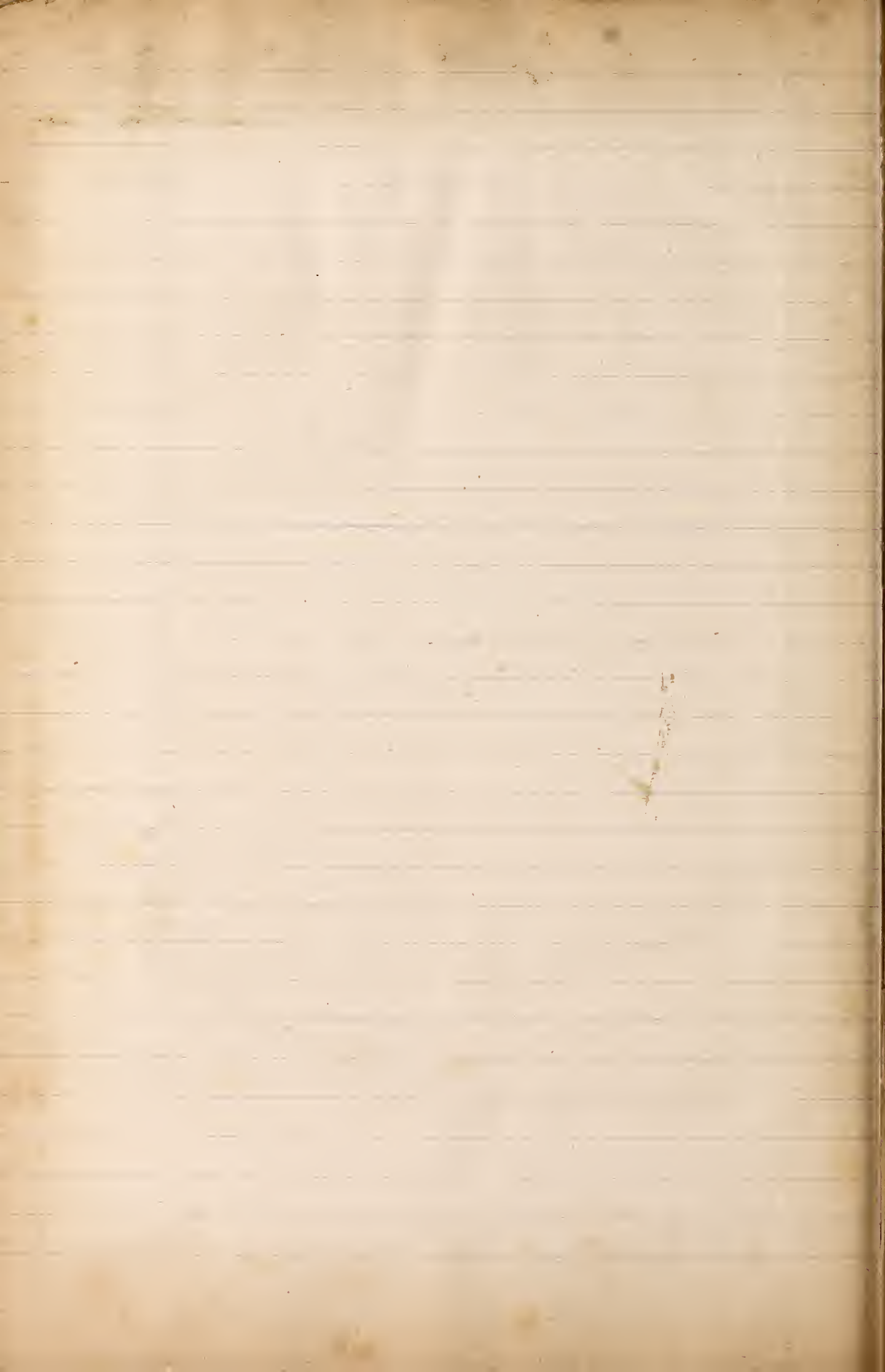
3. The final lesson of the subject is that something is to be received into the mind and then to be made operative in the life. The teachings of our Lord are to be received as authoritative and final. You will find them true in eternity, and the question is, "Will you act on them as true now? You cannot make them any more or any less true than they are, but you can receive them and conform your fears and hopes to them. If you will fear those things of which the Son of God has warned you, you will never need fear anything else. Who then will begin to-day and drink the water that he gives? Will you receive into your heart not only the precepts but the reconciliation of Christ? Men go down to hell who only receive his precepts, but no one is ever lost who accepts his reconciliation. A minister of the last century said he had preached morality as a basis of salvation in his parish until there was not a moral man left it! By only attempting to be moral you will perish. You must drink the water of life, if you would have life eternally. He who attempts to be saved by morality is ever comparing himself with other people—is no worse than this, is better than that. He has an inventory of pinchbeck articles and half-way virtues, which he persuades himself have an exaggerated and imaginary value: he belongs to some boastful church that claims to run its lists far back into the night of time; or he eschews all churches, belongs to none, and is more charitable than those who do. But in every such instance the water of life is left untasted; some sweet, sickish compound of self-flattery is used in its stead. The man believes lies about himself, and is not of the truth. But they who come to Christ are not content to compare themselves with any man or men, but only with Jesus. Only with God's law will they measure themselves. They are ashamed to institute other contrasts. Their prayer is

"Search thou me, O, Lord, and try me and see if there be any wicked way in me and lead me in the way everlasting." Such are wise—ever rising to a purer virtue—ever becoming more like God—ever more hopeful and contented, more anxious to be useful and to help fellow sinners out of sin, away from Hell into Heaven. And if you would know why, it is because, echoing God's charge that they have sinned, they are compelled to accept the blood of sprinkling, can make with God no covenant save by sacrifice, and can come to him in no name save that of the slain Lamb who bore their sins in his own body on the tree.

Now, my hearers, let me beg you not to perish. You may so take hold on the mercy of God as to ruin your soul; may take up such ideas of divine compassion as shall exclude you from its benefits: yet, not if you will submit to Christ. His first word to you is that you are a guilty offender, to impress which on you he died in your stead for the offences you have committed against God: will you now assent to this charge against you, and pray for remission because his blood was shed on your account? That will be to drink the water of life, that will slake your soul's thirst. Nothing else ever will!









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## THE RECORD.

### Liberty: A Contrast between the Latin and Anglo-Saxon Races.

BY WILLIAM TRUMBULL.

The history of modern civilization is pre-eminently the history of a growth in freedom.

Human government, originating like all science in crude forms, must likewise develop towards a higher state of perfection. While advance in mere intellectual knowledge, though often accomplishing revolutions in methods and ideas, does it gradually, peaceably, almost imperceptibly, the growth approaching that witnessed in the world of nature: changes in social and political institutions, on the other hand, encountering as they do the opposition of passions, prejudices, private interests, too often necessitate an appeal to force for their execution. That people, therefore, which has attained the highest degree of civil and religious liberty, yet at the same time by means comparatively bloodless; throughout whose entire career we trace the silent growth of liberal ideas, steadily, peaceably making their way, despite the selfish conservation of privi-

leged classes, until accepted finally as established truisms of free government—must of necessity satisfy most completely our ideal of a political people. It is this honor that I claim for the Anglo-Saxon race.

Its pre-eminence in political development is a generally admitted fact. Whether we turn to the Old World or the New, it is among the English-speaking peoples that we find free government in its highest perfection. Theirs has been the mission to preach to an oppressed and suffering world the Gospel of Freedom, to show in their own national careers the fruits of that Gospel:—a race wonderfully steadfast in their love of independence, yet with all their earnestness, enduring oppression to the last extremity and appealing to arms only when all other means of redress have failed them—--but then resistless and relentless. The nations of Latin origin, on the other hand, have been notorious for a wavering in their resistance to despotism, interrupted only by spasmodic revolts which have served through their violence mainly to disgrace the name of freedom. Unwilling to endure the prolonged self-sacrifice indispensable to a gradual, peaceful acquisition of liberty, they have sought rather to introduce, at times by hasty and forcible means, the superior political institutions of their Anglo-Saxon neighbors.

They have forgotten, that outward

What could be more lamentable for instance than the maintenance of compulsory celibacy for the clergy? When Holy Scripture speaks, among the qualifications of a bishop, of his being the husband of one wife, the tyrants of Rome have introduced the anti-social law that a bishop cannot have one. "None at all" is the imperative order that has emanated from the modern Cæsar. Family ties must not be formed. Not only every popish bishop, but every popish priest must be a bachelor, while the Bible affords not the shadow of a justification for this violence done to nature. Two as cultivated and gentlemanly men as can be found anywhere, in any part of the world, are the Ecclesiastical Governor and the Curate of the Espiritu Santo, of this city, men who, as the ornaments of Christian homes and families, would come up to the apostle's description, "each ruling well his own house and having his children in subjection with all gravity" (1 Timothy iii. 4); and why is not this allowed them? Of course, if they choose to forego the solace and comfort of a home, imitating the apostle, they have the most perfect right; but the case is different from that. It is not their choice that is asked, but a law is laid on them by supreme force. Because they desire to serve Jesus and his church in

*of enforced clerical celibacy or bachelorhood*

the Christian ministry, they are compelled to forswear their rights, not only as men but as disciples of Christ, and to promise what he has nowhere enjoined.

Jesus <sup>had</sup> made an arrangement which the Roman Pope Gregory VII. found would not answer for his projected scheme of universal domination; and in order to marshal the clergy of the churches recognizing his ambitious and usurped domination, <sup>he</sup> enacted and imposed on them this unnatural, unscriptural and cruel decree, improving on the Gospel of Christ!

There was great discontent, there were many refusals, there were tearful protests, but Cæsar's successor had more than Cæsar's temper and sternness of will, and in the end carried the day; his wicked law obtained general acceptance in the Romish ranks, and to-day the clergy in the churches of two hundred millions of people bow down and wear this yoke of iron.

No wonder is it that the <sup>poor</sup> ~~clergy~~ are unwilling to have the people read the Testament, for they will then learn that St. Peter himself was a married man. The first Pope, as they style him, led about a sister, a wife, see 1 Corinthians 9. 5: and so did other apostles. If then the deception is to be kept up, the less said on the subject the better, and the less the people read in the pages of the New Testament, the longer can they be misled and deceived.

**Discourse**

DELIVERED IN THE UNION CHURCH, SEPTEMBER 18, 1881, ON THE ANNIVERSARY OF THE NATIONAL INDEPENDENCE OF CHILE.

Salute . . . Nymphas and the Church in his house.—Coloss. 4, 15.

The Jewish method of public worship having been changed, the temple service laid aside and the diffusive method of the Gospel adopted in its place by the Saviour, households became prominent as

centers of religion and spiritual power. Jerusalem had been the center, to which with offerings, sacrifices and ceremonial observances worshipers went up. But Jesus set <sup>aside</sup> that entire system, and left true worshipers at liberty to return to the simpler method of worshiping in private residences. Especially as this came to be a necessity on account of the opposition that had to be surmounted, as well as the nature of the work undertaken.

1. The Israelites had long monopolized their religious advantages, and ~~quietly~~ had come to consider the exclusive use of them so much a right, that they not only failed to care whether the pagan nations were taught anything about the True God, but overlooked the prediction in which holy prophets had foretold that the Gentiles were to be brought to accept the law of Messiah and share in the blessings of his coming salvation. So thoroughly selfish were even religious people that they sought to hurl Jesus over a cliff near Nazareth because on one occasion ~~he~~ reminded them of Elijah's heir sent to a widow in Sarepta, who was Gentile; as also how cure from leprosy had been granted to another Gentile, Naama. Also when Paul, Acts 22, 21, narrated the story of his conversion from the stairs of the Castle, his countrymen had no patience to listen to him after he mentioned his commission from Jesus: "I will see thee far hence unto the Gentiles." <sup>It</sup> ~~was~~ <sup>was</sup> a sore point. Because their thought was to be themselves saved as favorites of God, in their sins it was no matter whether they suffered nor how much the heathen groined.

2. And again there was opposition to all gatherings in Jesus' name; for when the Apostles after the resurrection of Jesus went, in their warm zeal, into Solomon's porch at the Temple and, having cured the lame man at the Beautiful gate, began to improve the occasion, as the populace gathered around, to preach, even to the Jews, salvation through the risen Saviour—"the priests and the captain of the temple, and the Sadducees came upon them, being grieved that they taught the people and preached unto them the Resurrection of



the dead, laid hands on them" and led them away to prison. The public temple was not for such a use. No preaching of the eternal truth of God through Messiah could be allowed there; so that, here, a new necessity was laid on the disciples of meeting and holding meetings in private residences.

3. True, when they went abroad to foreign cities the practice was to begin in the Jewish synagogues, where they obtained ~~often~~ the first hearing; yet as soon as the message proved unwelcome they could be heard there no more, but were compelled to assemble in the private house of some humble believer. Peter liberated from prison, Acts 12, 13, came to the house of Mary, mother of Mark, at the moment when many were there gathered together praying. Paul, too, and Silas being brought out of jail went to the house of Lydia, where they met the brethren, Acts 16, 40, and comforted them. That is to say, the early beginnings of Christian churches were in private dwellings. Great places of concourse were not accessible; ~~or~~ if so at first, were at once closed against Christians, just as soon as the nature of the Gospel they preached was understood by their auditors. Not that all turned against them absolutely, but usually the leaders did; and then, with the small minority showing readiness to hear them, the Apostles had to withdraw to private premises.

4. That developed the incident which is preserved in the text, "The Church which is in his house." It does not mean the Christian family of Nymphas, but a brotherhood of Christians who, having no other place to assemble in, were accustomed to congregate under his roof. In Paul's epistle to the Romans, 16, 5, he sends a similar message to Priscilla and Aquila: "Greet the Church that is in their house;" in I Cor. 16, 9, the same Church in the house of Priscilla and Aquila sends a salutation. To Philemon and the Church in his house Paul sends a benediction, ~~second~~ <sup>third</sup> verse. The expression in the text is a passage of history showing:—

How small the churches ~~were at first~~ in the numbers that joined them: how

much the Apostles encountered to dishearten them, and how faithfully they did the best they could under the circumstances, meeting in small groups, not slighting the worship of God, not giving way to discouragement, but waiting upon Him with few if they could not do it with many, in private, if they might not in public, glad and grateful if they were not hounded out from their humble refuges, persecuted and imprisoned.

## I.

This brings up the different uses made of the word *Church* in the Scriptures from that which prevails in Society to-day.

1. The modern use of the word church, that you are most familiar with, cannot be found in the Gospels at all, nor in the Epistles: "robbers of churches," Acts 19, 37, referred to pagan temples. Commonly to-day it means the place where worshipers assemble, the structure, the edifice. This too has an item of history bound up in it; the secondary use of the word shows growth, prosperity. When adherents attached themselves to the Gospel as professing Christians and popular attention was called to the divine message, stated worship became necessary, private dwellings could no longer answer the purpose, and then the name of the social body was transferred, insensibly perhaps, to the building.

Any way, Scripture speaks as follows:—

"Tell it to the church, and if he neglect to hear the church let him be to thee as a heathen man."—Matt. 18, 17.

"The Lord added to the church daily such as should be saved."—Acts 2, 47.

"Great persecution against the church at Jerusalem."—Acts 8, 1.

"He that prophesieth edifieth the church."—I. Cor. 14, 4.

In these cases small local companies of believers are intended.

Another use of the word signifies the whole body of believers:—

Acts 15, 9: "I persecuted the church of God," ~~wrote Paul~~.

Col. 1, 18: "Christ is the Head of the body, the church."

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I. Cor. 12, 28: "God hath set some in the church, first apostles, secondarily prophets."

Eph. 5, 25: "Christ loved the church and gave himself for it."

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4. In this connexion it may not be out of place to remark that the distinction made between *church* and *chapel* is purely local. It is ~~nothing more than~~ a provincialism, which has come into use to distinguish between churches established in connection with the civil government, and churches which are supported simply by their members. Strictly speaking, the distinction has no relation to purity of doctrine, nor even to the minor matters of liturgy, church order or government. If the distinction of church and chapel be kept to signify no more than this, it may be harmless, though still incorrect; but the fear is lest people of weak understanding may imagine the exclusive application of the word "church" to that in which they worship and "chapel" to that of non-conformists, to contain on the one hand the assertion, and on the other the admission of some imaginary superiority, where absolutely none exists.

## II.

Costly James

The use of the word Church in the text, however, points out the true nature of religious liberty, showing, when the truth is at a discount and has few human advocates, what the duty of the few is, indeed what their policy and interest are. If truth finds no welcome in temples, cathedrals, huge meeting houses, then let its advocates not disband, not scatter, not relapse into silence, not stay at home hiding their light under a bushel; but let them assemble in private houses, in companies no matter how small, to witness for the truth as they may, for mutual encouragement, and to show a light for all others who are in the dark about God and salvation. The small city of Colosse was given over to idolatrous rites that were popular and fashionable. The people did not know the true God. Their temples had been erected to human heroes whose images, set up in them, were honored with incense and worshipped

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with devotion. Prayers were offered to dead men and women. Error was the established religion, upheld by civil rulers and ecclesiastics, by governors and priests, who pandered to the erroneous notions of the populace, while the populace applauded their heathen shows and the falsehoods with which they were entertained.

Nymphas, however, was a dissenter. He went not with the majority, he followed not the State religion. Glad enough would he have been to see all stand with him, but he could not stand with them. Whether with the many or the few, he would only stand by the truth, and so he set up a chapel in his own dwelling, made his cottage a meeting-house, a conventicle (to use a term with which similar gatherings have since been stigmatized in Christian lands), and in it invited all who feared God to assemble and worship him in the name of Jesus Christ. That is to say, he asked Christians to form, organize and maintain a Christian church in his house. They did so, and in such holy association worshiped God. They composed their own prayers, read from such books of Holy Scripture as they could afford to procure, and especially the Gospels so far as copies were obtainable. Among them this epistle was read. They also sang psalms and hymns, while such as could spake words of testimony, instruction, encouragement and counsel. So that amid the surrounding night of the city of Colosse there was in that one house a light shining, in whose beams thoughtful worshipers could walk and by which humble enquirers could be guided. From that building rays of religious illumination proceeded, because there a testimony was borne for Jesus by those who clung to him for salvation.

## III.

Similar now is the duty of Christians everywhere and always. And it is a duty which, if not selfish or self-indulgent, they will seek to comply with.

Very many think, if they are living permanently, or spending a Sabbath,



where there is no church, that they cannot worship God, and so spend the day idling. But by acting on the simple principle of a church in the house—a meeting in the dwelling—the day of the Lord never need be a vacuum. Christ's promise is that he will be present with two or three gathered in his name. And thus you may always have public worship. By simply gathering to read the Scripture, to sing a hymn, to offer or read a prayer, with those of your own dwelling and any neighbors who may assemble, you will have ~~the~~ church in the house.

Thus you can provide public worship for others, so that they too may not have the day pass listlessly, may be kept from its desecration, may be reminded of the glorious hopes of Jesus. The simplest acts of worship will be accepted of God, and will be helpful to others and those of your own home.

And no one knows to what such a minute commencement may grow. Many is the flourishing congregation of to-day that has commenced with just such a mustard seed as I am trying to describe; a church of three, five or ten "in the house," on a frontier, on an island, in a sea-port, in a Roman Catholic community; or in a village, in a city's outskirts at home, has come to be an important and influential congregation.

Such in fact have sometimes been the beginnings of religious emancipation for an entire nation, first from ecclesiastical slavery and then from political thralldom. There are congregations to-day in London whose position ~~alone~~ tells the history of their origin, of the battle they have had to fight and the victory they have won. You approach them through a passage-way which leads into the centre of a square to the rear of shops and houses. The time has long since passed away, but there was a time when they could only assemble thus secretly "in a house," behind the dwellings of the public boughfare; but by doing that they at last obtained legal freedom and the restoration of their rights.

The name of Scrooby is unpoetic, and to many may be new, but it was the place in the Northeastern part of England where a small congregation of separatists was formed in 1585, in a gentleman's private house; they were persecuted under Queen Elizabeth; the members later on removed to Holland and seven years afterwards migrated to America. As a church of Christ they crossed the sea; having been ~~the~~ church in a house, it came next to be ~~the~~ church in a ship, the *Mayflower*, and then on the sterile shore of Plymouth the first colony in New England in 1620. For the stand they made at Scrooby, thousands of free churches in Great Britain, and tens of thousands in the United States have cause ~~(to be thankful to-day)~~. They were few, weak, vexed and driven out; they went not knowing whither; they were poor and suffered many privations: but they stood for principles, asserted the Supremacy of Christ, and established a grand basis of religious freedom. ~~The fact~~ they built better than they knew. Their work was more far-reaching than they were aware of. They asserted the true living principle of every church, that Jesus is to be its King, from which principle, whenever it is asserted and adopted, both civil and religious liberty must flow, always has flowed, always will.

And now let it not be supposed that I forget this day is the anniversary of this country's emancipation from Spanish domination. Popular government, however, in the State did not ~~(here)~~ flow from popular government in the Church. In North America they trace their national liberty to their free churches, but here the half-dozen free churches which exist have ~~all~~ grown up under the shadow of free political institutions. The Spanish American states in adopting the republican form of government took more than they bargained for, more than they were aware of; for at first they began with all the restrictions of Roman Catholic tyranny untouched. Imagining the exclusion of other forms of worship could be kept up, they thought to have a free state and retain an ~~unslaved~~ church. They would ~~content~~ themselves with es-

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cape from Spain and remain under Rome. Every constitution of this country, with the solitary exception of that of 1828, provided that Romanism should exclude the Protestant churches. Hence when this congregation was gathered in 1846 the Minister for Foreign Affairs, said we should not be interfered with, provided we met in a private building; so that at one period our own was a church in a house! And it continued so for eight years. To us, after that, belongs the honor of having been (the first) in 1855 to erect an edifice for Protestant worship on this western coast of South America; and, in 1865, the public law gave its recognition of our right to have the "temple" which we had without (legal) right built ten years before.

Let me now, in concluding say:—

1. That the churches of Jesus are made up of units, atoms, individual members, who are allowed to crystalize and unite according to their affinities of language, history and sympathy; ~~so that~~ separation into sects is by no means an unmixed evil, though often unnecessary, but when the question arises of maintaining the law and truth of Christ in any essential particular, Christians have a right to stand out from the main body, even should they have to stand entirely alone—~~Although~~ at the same time they never should stand out, except it be for a point that is essential.

2. And now may God put it into the hearts of foreign residents, Protestants, on this coast and in the interior, to consider how far it is their duty to Jesus and their privilege for themselves, to act on the principle of having the church in the house. Let them associate, though they have no minister, as carefully as though they had one, in God's systematic worship, no matter how simple be its nature, nor how plain its details.

3. It is probably the only thing that can bring about a general reformation in this country. The Roman clergy of themselves dare not undertake reforms. It would cost them too dear. They would have to relinquish too many honors and emoluments. The people must become interested and take up the work of ref-

ormation; must form churches in their houses, must gather in groups in private dwellings. Their priests will never give them the simple doctrine and pure worship of God in Christ, and, therefore, they must leave the priests, not wait for them, take hold and reform the church themselves by banding together in small companies for Jesus, to honor him and call on his name. Every company so doing will be as true a church as any on the globe—more so than many of most lofty pretensions and high-sounding claims. This is what Chile needs in order to be free. Suppose some of the many intelligent and educated men in the country were to consecrate themselves to the work, and every town to have a Christian church formed in it, in a private dwelling, like that in the house of Nymphas at Colosse, why all the priests in Christendom could not keep the people of Chile from becoming free in the liberty of sons of God! Christ is desirous ~~himself~~ to emancipate them. Scepticism will not do this; education will not do it either, however valuable education may be; the press will not do it either, nor will commercial activity. The only thing that will do it is a return to the way Nymphas and his friends adopted in Colosse; and that was a way learned from the apostles who learned it from Jesus himself. The ~~true~~ method for preserving Christian truth in public knowledge in any city or nation, is for disciples to consecrate themselves entirely to Jesus, to identify themselves with his doctrine, to profess allegiance to him, to maintain God's worship through Christ's name in their homes and in private life, banding themselves with all others who aim at the same thing. Thus the powerful influence of religion will be disseminated and felt where it is needed. Then churches will be gathered and elders will be ordained in every city, the number of disciples multiplied, and the ranks of believers filled up. Religion will then be more and more identified with the love of the people, and by them be maintained as their own cause. Therefore, let me ask of every one present this day that you surrender your soul to Jesus Christ, and that

in your home, you obey, worship and honor him. As he died for you, submit yourself to him. Let your home and your heart be temples set apart for his worship, and from them let light spread abroad in the world around you.

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